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Harding Room Divinity School

# THE NEW UNITY

For Good Citizenship, Good Literature; and Freedom, Fellowship and Character in Religion.

OLD SERIES, VOL. 40. CHICAGO, OCTOBER 14, 1897. NEW SERIES, VOL. 5

## *UNITY IN DIVERSITY.

"SIDE BY SIDE MAY WE STAND AT THE SAME LITTLE GATE,
WHEN ALL'S DONE: THE WAYS THEY ARE MANY,
THE END IS ONE."
—*Owen Meredith.*

*Come, brothers all, from North and West,*
*From South and East, where'er you dwell,*
*Come to this spot by Nature blest,*
*And join in singing "All is Well."*

*From far and near, clasp hands to-day;*
*Let North and South set loving seal*
*Upon us, while we work and pray,*
*United in our holy zeal.*

*From Rocky mountains' farthest slope*
*To old New England's granite hills,*
*We know one God, one faith, one hope,*
*One Source of strength, which glows and thrills.*

*What matters creed or dogma now?*
*What matters theologic lore?*
*Here, one and all may humbly bow,*
*The Great Eternal to adore.*

*While any heart cries out in need,*
*While one soul suffers, or is sad,*
*Give out this thought, "Our God is Love,"*
*Rejoice; and let the earth be glad.*

*Beyond all cant, or subtle stress,*
*Beyond the sneers of unripe thought,*
*This is our strength, as on we press;*
*"God is above: and creeds are nought."*

*Resting in this; the Inner Life;*
*Knowing the hidden shall be clear,*
*Be joyous; earnest, free from strife,*
*No Heaven to gain, for Heaven is here.*

September, 1897. —KATE TANNATT WOODS.

*Written by request for "The Liberal Congress of Religion," held in Nashville, Tenn., October 19-24th.

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# THE SAFE SIDE.

## A THEISTIC REFUTATION OF THE DIVINITY OF CHRIST.

SECOND EDITION, REVISED AND ENLARGED.

By RICHARD M. MITCHELL.

Several hundred million dollars are annually expended in the support of a sentimental, artificial standard of excellence, having no connection with any question of ethics, its doctrines being mere adaptations to a pretended phenomenon that never occurred. This condition is continued only through the enormous power of widely extended inherited ideas, and (in decreasing numbers and degrees) inherited monomania originating in late three centuries of a doctrinal reign of terror. It is a study of human nature and in that neglected field—in the Safe Side—the underlying motives of much that actuated Paul and the gospel writers are clearly traced: those relating to John the Baptist; the origin of the Fourth Gospel; the Teachings of Christ; and Inertia of Ideas—are of especial interest. The book is printed on best laid paper, cloth binding, 475 pages, 12mo. Price $1.20 delivered prepaid to all points by mail or express.


## LETTERS AND REVIEWS.

### "The Safe Side," a Challenge to the Clergy.

Under the above title Mr. Richard M. Mitchell of this city has written and published a volume of 475 pages, containing what he claims to be "a theistic refutation of the divinity of Christ." The book seems to be written as a challenge to the clergy, as it attacks rather strongly the orthodox doctrine as laid down by both Protestant and Catholic clergymen. And looking at it from this standpoint the laity have no need to concern themselves with its contents.

The author's argument is in brief that the testimony as to the divinity of Christ lies wholly within the New Testament. Outside of that book and its accompanying uncanonical gospels he is not mentioned by any writer till long after his death. "There is a gap of more than a hundred years in which there is no further account of the rise and progress of Christianity." But the different portions of that volume were written at various dates after the death of Christ, and after interests and difficulties had arisen to influence the writers and become the cause of doctrines not thought of by Christ. Prominent among these influences is the fact that for a long time the disciples had all things in common, which gave a personal interest in the movement as soon as others than the poor joined it. For a long time the church supplied more numerous and desirable offices than the civil government. All documents bearing on the early history of the church, were for centuries under the care of those who would not hesitate at interpolation and suppression to perpetuate that which supported and magnified their office. The noted forgery about Jesus Christ inserted in the works of Josephus is an illustration of what they could and would do. The gospel of Peter is one of the oldest Christian writings, and virtually it was the original New Testament. A large number of copies were in use about A. D. 190, and the disappearance of the gospel following such general use can be explained only through intentional suppression. We have positive evidence that the church destroyed it, for there are accounts of at least one Bishop (Serapion) being busily engaged in that very work. Next to the gospel of Peter we would suppose that the gospel of James would have been preserved, but it is numbered with the lost, together with the gospel of Paul, the Oracles of Christ, and very many other gospels and writings. For those that have been preserved it is important to remember that the date of the oldest manuscript is conjectural, and "in no instance can they be traced back to within hundreds of years of the supposed date."

The accounts of Jesus were traditional for a generation or two. His followers did not think it necessary to write his history, as the kingdom of heaven was daily expected. Of those who saw and directly testified of Jesus only the most credulous ever believed in him, and "those who knew him best repudiated his divine pretensions." If some of the events described in the gospels were possible their performance would have produced a widespread sensation far greater than is represented—the resurrection of Lazarus, for instance. The exceedingly short account of Christ is not a source of weakness, but of strength. The little that is known of him has left full play for the imagination of devout followers. But if it were necessary to send him here to save the world it was equally necessary that the acts which were to save it should be accurately recorded for the benefit of all time. Or if the world could be saved without a record of the acts of the one sent to save it why do we have the New Testament at all? Between the imagination and the allegory nothing substantial has been left to combat. It has withstood the test of time not because it is like a rock but because it is like a vapor.

The conversation with the woman of Samaria, the instructions given to the twelve and the disciples when they were sent forth only to "the lost sheep of the house of Israel," and other passages, are cited in support of the belief that Jesus never intended to preach to any other than Jews, and that b t for Paul salvation through him would not have been preached to the Gentiles. (He asks, May not this be adduced as possible cause for the suppression of the Gospel of Peter?) Mr. Mitchell says neither of the synoptic gospels tells that John the Baptist acknowledged Jesus to be his superior, and holds that the Gospel of John must have been written long afterwards, for the purpose of supplying this omission, this being necessary because "In the Acts of the Apostles it is disclosed that long after the death of Christ there were followers of John the Baptist, and it is evident that when the fourth gospel was written there were those who asserted that John did not acknowledge Jesus as the superior." "John" exhibits a studied effort to cover this point, "but over-does the work, and through excess of zeal furnishes evidence of untrustworthiness." John the Baptist was the most important man among the Christians after Christ, and if he had taken the position claimed for him it would have been natural for Paul to write much of him, particularly in the Epistle to the Hebrews. But Paul makes no allusion to him in that epistle, and seldom does anywhere.

In the chapter on Josephus the author dwells at some length on previously advanced reasons for the claim that the chief passage in the writings of the Jewish historian relating to Jesus was an interpolation and probably perpetrated by Eusebius. It says Josephus wrote his histories about the time or before the earliest uncanonical gospels were written, and was as old as any of the writers of these gospels. "He comments favorably of John the Baptist, and equally well of the Essenes, but, as for the wonderful events recorded in the New Testament he knew nothing, for there had been no such events." As late as the ninth century Photius, Patriarch of Constantinople, wrote of Justus (who held office in Galilee during the same time Josephus did), that "he makes not the least mention of the appearance of Christ or of what things had happened to him." Mr. Mitchell claims that the only other supposed reference to Jesus in the works of Josephus was not to him at all—that he wrote about James "the son of Damneus," and not the brother of Jesus "who was called Christ."

The chapters about Paul present some radical conclusions. The apostle of the Gentiles did not admit any authority over himself by the other apostles. Not till three years after his conversion did he go to Jerusalem, and then only saw Peter and James. He did not go there again till fourteen years later, and then not to consult, but to communicate to them that gospel which he had preached among the Gentiles. That is to say, he was "sent by the Almighty to instruct those apostles who had been taught by Christ." And then he quarreled with Peter. "There is no room to question the fact that Jesus first, and Peter and all the apostles except Paul, afterward, never consented to the admission into the church of any but circumcised Jews." The Gentile question was the rock upon which they split. "It was that which caused the suppression of the works of Peter and the other apostles by the Gentile church in later times, and caused their otherwise superior position to be superseded by that of Paul." And "Paul knew nothing of the ascension; it had not been thought of in his time. He often spoke of the resurrection, and always had reference to it only when alluding to Jesus having risen."

"The Safe Side" is written from what may be described as the most agnostic position possible within the range of Unitarian views. It presents a great number of "nuts to crack" by those students of the scriptures and the history of the the church who have gone over the ground for themselves, and are credited with the ability to pass judgment upon the arguments for and against "the faith as once delivered to the saints." It is not a book that can be safely recommended for miscellaneous reading, for the sincere Christian layman would not feel justified in accepting many of the statements as to fact or the deductions made in regard to them, without consulting some one of the clerical pillars of the faith, whose studies have carried him over the whole ground, including the "side" which Mr. Mitchell seems to think is not the safe one. But the work should be read by doctors of the church and able, educated ministers of the gospel who possess superior knowledge of the subject, which entitles them to speak with authority, and combat for the benefit of the laity the objections raised by the "higher critics" like Mitchell, who deny that the Bible is an inspired revelation and all its statements are true ones. We doubt not that the allegations and arguments advanced by Mr. Mitchell are answerable and explainable to reasonable minds. At the same time it is not a book to be commended to the perusal of any except those who have made a thorough study of the subject which it discusses.—*Chicago Tribune.*

*From Prof. O. B. Frothingham, Boston.*

The book has been received and perused. Allow me to thank you for sending it to me as one capable of judging its argument. I find it original and able. Its frankness, outspokenness, boldness, interest me greatly. It goes to the roots of the matter. It has long been my conviction that the belief in the deity of Christ was the essence of Christianity; that the religion must fall with this; that a revision of doctrine, history, pyschology becomes necessary. This you have undertaken. I may differ here and there from you, but on incidental points only, where you may be right. On the main drift of your essay my sympathies are entirely with you. You have learning, thought, insight, on your side, and I think this volume will attract attention by the honesty with which it presents the claims of reason and avows the good results of obeying the natural laws of the mind. You do a service in printing it. I would advise its wide circulation.

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*From "Review of Reviews," New York.*

The present time is one of great religious discussion in America as elsewhere. Books are written from every conceivable standpoint, and the candid student of religious problems will welcome every honest effort at their solution, while not yielding his own individual right of judgment. Mr. Mitchell's work is an attack upon Christianity—its bible, its church, its doctrine, its founder. Firmly fixed in the belief of a divine existence and the necessity for a religious life in man, the author presents the thesis: The divinity of Christ can be disproved; being disproved, the whole Christian system falls. Mr. Mitchell has been a thorough student of recent biblical criticism and he uses its results freely. He goes far beyond the conservative Unitarian position, for he attacks even the ethical teaching of Jesus. Many orthodox readers will sympathize somewhat with the view Mr. Mitchell takes of the clergy. He emphasises strongly the great amount of social wealth which yearly goes to support church "club-houses" and the ministry, which to him seems a serious waste. Generally speaking the volume has been produced in a spirit of great candor. Throughout it is ably written, in clear, fitting language. * * *

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*Prof. Hudson Tuttle in "The Better Way."*

A more thoroughly honest and impartial criticism on Christian doctrines and the claims of Christianity has not been published. It is logical and argumentative, but never partisan. It presents the strongest arguments for Christianity, and then slowly and surely draws the besieging forces of facts and logic around them, undermines them, and at last demolishes them. Unimpassioned as the truth itself, the author proceeds step by step, and when the last sentence is finished, the object for which he wrote the book has been accomplished. The titles of the twenty-one chapters do not convey a complete idea of the author's line of thought, and quotations from pages so diversified would give a yet more inadequate conception. The book grows better from the beginning. Evidently the author wrote slowly and with much thought, and as he proceeded his mental horizon extended, and expression became easier and more certain. After the review of Christianity, the last five chapters, which somewhat diverge, are especially excellent. They are titled: "Inertia of Ideas," "Conversion," "The Safe Side," "Immortality," "Supernatural Supervision." Those who desire to know what the most advanced scholarship has done in the way of Biblical criticism can find it here in this book, condensed and more forcibly expressed. In short, it is a *vade mecum*, a library within itself of this kind of knowledge, and is much that is difficult of access in its original form. The author writes with conviction, which is felt in any one of his plain and terse sentences. There is no circumlocution or word-padding to conceal poverty of ideas. He writes because he has something to say, and says it without fear or favor, because he feels that it is true.


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# THE NEW UNITY

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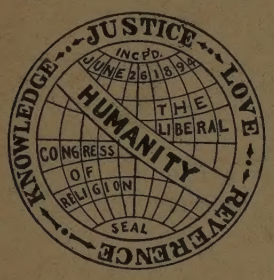


TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

## Editorial.

*And in the sunrise standing,*
*Our kindling hearts confess*
*That no good thing is failure,*
*No evil thing success!*
*From age to age it groweth,*
*That radiant Faith so high,*
*And its crowning day is coming, by and by!*
—W. C. GANNETT.

The topic of Rev. Washington Gladden, of Columbus, O., according to the latest version, is "The Present Opportunities and Responsibilities of the Churches." This, followed by Mr. Crooker on "What the Churches Can Do Together: or, A Co-operation in the Interest of Holiness," ought to make a great evening, particularly inasmuch as it is hoped there will be an opportunity for discussion, led by Mr. Sheldon, of St. Louis.

A fifty thousand dollar church is to be erected in New York for a society that will conduct its worship in the Syriac language. The church is in communion with Rome, though differing in details, the inferior orders of the clergy being permitted to marry. This is but another shrine in the pantheon of American religion. Hither all races and tongues come with their faith and are permitted to utter their prayers. A polyglot faith represents the power of religion in the United States and some day will represent the religion of the world.

This will be the last issue of THE NEW UNITY before the meeting of the Nashville congress. In a vital sense every interested reader of this paper will be a member of that congress, an attendant at its sessions in spirit, and they will recognize its far-reaching claims and rejoice in its inclusive spirit. Through all the discussions, as a result of all its studies, one lesson we trust will be clearer than all others, *i. e.*, that there is no salvation to the individual, independent of and in defiance to the salvation of the community. One cannot get to heaven by one's self. It is no longer a rational question, "How can *I* be saved?" Salvation implies the plural number. It must be, "How can *we* be redeemed from this body of death; how can *we* be purged of the great iniquity and escape the great condemnation?" The high peaks of heaven, wherever they may be and whenever found, must be reached on the ladder the rungs of which are usefulness. Salvation is no longer a question of theology, it is a problem of sociology. Schools of divinity have had their day. The world waits for schools of the humanities to take their place. When they come the thought of God will grow clearer, and the ministry of religion more potent.

Dr. Hirsch in resuming his work the first of October in Sinai Temple, began his eighteenth year of service. Seventeen years of honest toil, seventeen years of laborious study and bold utterance! It was a fitting recognition that was given him by the Library Board when they asked him to give the address at the dedication of the new Public Library building of Chicago, of which the city is justly proud. For many years Dr. Hirsch has been a member of the board. There as elsewhere he has always stood for culture on high lines, hospitality to thought and integrity in the intellectual realms. His opening sermon was on "The Zionistic Movement," which he declared was bound to be a failure because the Jewish people have long ceased to be a nation and cannot be reconstructed on that basis. He spoke tender words of sympathy for the Jews less favored than his own constituency, for "the millions who still suffer so intensely that they turn to David's hill as their soul beacon light; they whose voices break every Friday afternoon in plaintive accents against the western wall of the ruined temple." The work he gives his congregation to do, the work assumed by the pulpit of Sinai Temple, is the work of THE NEW UNITY. He said "we are fighting for the right of a minority to be different from a majority, the right to be what we are by choice or birth, the right to be men notwithstanding names, and in fighting this fight we fight it not for ourselves alone but for the world at large."

The latest item concerning railroad energy is the announcement that a line is being projected to Mount Sinai. Here is the point where, according to the belief of millions, the eternal voice spoke audibly to Moses and the foundation and the fundamental revelation of God to man was given. When the railroad gets there it will take another Moses to hear the audible voice or to read the message on the tablets of stone. Perhaps the same record is there now as then, and the stone message is not razed but there is no revealing voice where there is no receptive ear, no manuscript of the Most High where there is no open vision, the keen sight that gives insight to read the realities and the sanctities. Where these human conditions are it is not necessary to go to Sinai. Mount Blanc, Ben Lomond, Mount Washington, Pike's Peak, or an Illinois prairie will do. The religious quest of the Nineteenth century should be for the Sinai within the soul, the law that is engraved upon the tablets of the human heart.

Neal Dow, the brave man in the fullness of years has been gathered to his fathers. He lived long enough to vindicate his early enthusiasm and take his place alongside of Father Matthew and other great temperance reformers, as world-helpers; not agitators, but prophets. The "Maine law" has had its ups and downs. It has been ridiculed, argued out of existence, challenged over and over again at the polls, but the "Maine law" has come to stay. It is founded upon a principle which lasts. The state has a right to protect itself from that which degrades and demoralizes it. The state must put forth its strong arm to protect its helpless and imbecile children. Civilized community differs from barbaric community in that the concensus of the competent becomes a law unto the incompetent. Prussic acid, dynamite, alcohol, chloroform, and many other death-dealing stuffs, must engage the attention of the law-maker in a well organized state, and the highest state will recognize that liberty consists not in permitting everybody to carry loaded pistols, but in making the bearing of concealed weapons a misdemeanor. Blessed be the name of Neal Dow, the man who outlived the scoffs and taunts of two generations of men, and who went to his grave as one honored by the nation. He served well.

Ten thousand delegates were in Chicago last week in attendance upon the great convention of the Christian Endeavor societies. Last Sunday the Auditorium overflowed, and many could not find admission into this, probably the largest permanent audience-room in the country. Rev. Francis E. Clarke, the founder of the movement, was here, and his heart must have been quickened by the great throng. No one can contemplate the rise and power of this movement without being moved. What does it mean? To us, it first signifies the hunger of Protestantism to get away from sectarianism. Orthodoxy feels the bands cutting into its flesh and dissecting what is really homogeneous. The Christian Endeavor movement bids a truce to the debates about the details of creed and form; it affirms the great fundamentals of orthodoxy—salvation through Christ, revelation adequate, sufficient, and final in the Bible, and in this emphasis there is a great simplification. But this movement has within itself still the seeds of further disintegration in the interest of a more magnificent synthesis further on. If the details of dogma are to be waived, may not the central dogmatism of the dogma itself be waived? In the movement for the good in the Baptist, the Methodist, and Presbyterian fellowship, who can stay this quest before it reaches some good in Unitarian, Universalist, aye, on non-Christian grounds? The life test is a far-reaching one, and the spirit of unity is contagious. There are other elements of weakness less promising in the Christian Endeavor movement—the juvenile accent. The emphasis of youth is not wholesome. The age line is largely unreal, as any audience testifies, for in these meetings there is always to be seen an encouraging number of gray-haired young men and women. THE NEW UNITY has often expressed its distrust of this differentiation on age lines. The growth of character is not advanced by separating youth from old age. Rather let the youthful spirit be welcomed and edified where the wisdom of age and the dignity of years are. The old need the young, and the young need the old. Religion when purged and purified will not differentiate on age lines any more than sect lines or race lines. Great is the Christian Endeavor movement, but it is greatest in what it prophesies. It is but a John the Baptist in the wilderness, crying, "Prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God."

*The Church Economist* is the title of a recent venture in church literature. It is published in New York every Thursday and as its name implies, is devoted to the practical problems, giving much attention to the executive and financial perplexities of church organizations. A recent number quotes from a Catholic Father of Laramie, Wyoming, who said "The American people have built and furnished one hundred and forty-two thousand places of worship at a cost of six hundred and eighty millions of dollars." These seem tremendous figures. They do raise the question as to the legitimacy of such expenditure. The manner in which the money is invested is a serious matter for investigation and revision, but the legitimacy of the giving itself is be-

yond question, for religion represents the permanent forces that reach below all other forces and rise above all other inspirations. The good Father well says "No one is so poor that he cannot share in the glory of this kingdom." He cites an instance of an "aged and earnest priest who in an out-of-the-way parish lives on $300 a year and still with each return of Lent has forty dollars to send to the missionary society. A church over which a man of this spirit is placed, is a power in the community." Our poor-houses are full of paupers but they are not there because they have given too much to missionary causes. There are many sickly, dying churches in all faiths, but they are not dying because they had too much thought for others and have given too much in the interest of ideas or to help save souls. So-called liberals in religion have had their fling at foreign missionaries; they have scoffed at the bad economy, the crude methods, the small returns. All this is justified only when they recognize the fundamental principle that missionary work after all is the Alpha and Omega of religion, and the work that is not foreign, i. e., does not reach beyond self-extension and lay hold of the wider needs of the great community, does not seek to put its lever under the ignorant mass, the wicked whole, the unredeemed state, the unsanctified humanity, is not missionary. Under the name of churches men may run hither and yon on errands of helpfulness. They may do their little deeds of kindness here and there; they may build their little institutions of charity and theology; they may foster the so-called philanthropies, the bread and butter charities, give shoes to the barefooted and soup to the hungry, and all the while they may be lending themselves to the forces that defeat and disturb and divide. They may be engaged upon the fleeting tasks of time. It is only when they come to work for ideals, lay hold of far-reaching principles, establishing connections with those eternal forces, world-shaping agencies, the realities of the living God. that they are in the line of that redemption which must be universal before it can be personal.

## The Advance of the Line.

Scouts, pickets, skirmishers are always expected on the advance. They may occupy a position which is no indication of the station or whereabouts of the main army. But when the whole line advances then the cause represented by that line rejoices. The position of the advanced thinker, the conclusion of the solitary scholar and the attitude of the exceptional leader in thought is not now under discussion, rather we would like to call attention to the evidence everywhere that the whole line is moving forward, that all the churches are feeling the pressure of thought, and that they realize that this pressure is heavenward and not hellward; that it is good to think; that it is noble to investigate; that righteousness and intelligence go hand in hand. No more significant evidence to this movement of the whole line has come to our attention for a long time than the notice of the meeting of the Catholic Scientific Congress, held last August at Fribourg, Germany. This has been the third congress of the kind, others having been held at Brussels and at Paris, but a report from a Catholic paper speaks of this as "the most notable assemblage of Catholic savants the world ever witnessed." Twenty-seven hundred members are enrolled, six hundred and eighty-five of whom were actually present, among whom were unquestionably the leaders of Catholic thought of both the Old and the New World. Two hundred and ninety-five papers were presented for the consideration of the congress, some of which, according to this Catholic correspondent, "are destined to work an epoch in Catholic intellectual progress." All subjects except those purely theological were open to discussion. Investigation into every branch of human knowlege was legitimate, and many received attention from men of international reputation. It was a public, popular event in the life of this old university town. The streets were in gala attire. Bunting and flags were displayed from cottage to palace, and "the brotherhood of men of science, the charm and potency of intellectual pursuit" made visitors at home. The end and aim of the congress was intellectual progress and open and unequivocal assertion of the rights and dignity of science. One of the significant things was that while at Brussels and Paris women were only admitted as auditors in some of the sessions; at Fribourg they were permitted to attend all the discussions and were permitted to speak upon the questions. America was well represented. A newspaper paragraph concerning this congress says:

> With the theory of evolution in one hand and the star spangled banner in the other, Dr. Zahm appears to have captured that Catholic Congress at Fribourg.

The report lying before us calls special attention to two papers on public subjects tending to demonstrate the composite character of the Hexateuch:

> They showed that the author of Genesis, whoever he was, had made use of pre-existing materials, which he had collected from divers sources; that his work, therefore, was that of an editor or compiler who availed himself of material which he found to hand, and which in many, if not in all instances, had been in existence for many centuries, in some cases, a thousand years or more. These sources were probably Chaldean or Babylonian, and the materials which the author of Genesis utilized were undoubtedly in most instances, cuneiform tablets, preserved not only in the various libraries which existed in the valley of Mesopotamia, but which were likewise found throughout the length and breadth of Canaan. The unanimity of opinion which was disclosed during the discussion of these two papers was a proof, even to the most reactionary, that the composite character of Genesis is something which has been positively demonstrated and which must now

be accepted as one of the undeniable facts of modern biblical science.

There is nothing startling in this statement except the indication that the so-called higher criticism finds recognition, advocacy, and scholarship in the Catholic Church itself.

Probably the most striking paper before the congress was that read by Dr. Zahm, now a member of the Pope's official family in Rome, recently a professor of Notre Dame University of Indiana, the author of a text book on structural evolution, a man known and loved in Chicago. Last March the writer had the pleasure of visiting Dr. Zahm in his study in Rome, and found him surrounded by his favorite authors, Huxley, Tyndall, Mivart, Spencer, and other authorities on physical evolution. "How does the church receive your teaching on this subject?" was asked. His reply was, ".It is not yet popular. Many do not understand it, but the church is going to accept it. Its day must come as the day of other sciences has come in the past." We quote at length from the correspondent's report of Dr. Zahm's paper, as indication of the moving line:

This paper, which was read before a large and appreciative audience, was remarkable not only for what he proved, but also what he took for granted. He announced at the outset that he declined to consider creationism as any longer a tenable hypothesis, and declared that the only working theory worthy of the name for men of science was the theory of evolution. The long-accepted doctrine of special creation could not, he said, be made to repose on any rational interpretation of the Genesiac account of creation, for the simple reason that contemporary science and exegesis had shown that it was no longer possible to interpret this part of Genesis literally; that, on the contrary, it was necessary to interpret it allegorically, as had been done during the first centuries of the church by many of the most eminent of the Greek and Latin Fathers. Creationism, or the doctrine of the special creation and fixity of species was, Dr. Zahm continued, utterly discredited by modern science, and the only working hypothesis left for the student of nature was the alternative theory of organic evolution, which, he asserted, was now accepted by all the chief representatives of modern science, by Catholics as well as by non-Catholics. Having shown that we must accept allegorism for Genesis and evolution for science as almost certain data for argumentation, he proceeded to demonstrate that evolution, far from destroying the doctrine of final causes, as had been affirmed by some, had on the contrary strengthened the evidence of design and purpose in nature, and placed teleology on a firmer basis than it ever occupied before. It gives us a nobler conception of nature, a nobler conception of creative power, wisdom, and exhibits God not as an architect, but as a creator in the true sense of the term as the *Causa Causarum*, from whom all things have their existence; as an ever wise Providence, who, through secondary agents, presides over the development of worlds from nebulæ, of higher from lower forms of life, of the complex from the simple throughout the entire gamut of creation from atom to star, from mound to man.

Dr. Zahm had the marked sympathy of his audience from the beginning to the end of his communication, and, judging by the enthusiastic applause with which it was received, and the compliments which were bestowed on its author, it was manifest that the members of the congress, at least the great majority of them, were disposed to take the same view of the questions discussed as the American professor, and to regard allegorism and evolution as the only tenable theories which we now have for the explanation of Genesis and the myriad phenomena of the material universe.

Monsignor O'Connell touched another responsive chord in the congress in his vindication of the Republican institutions of the United States. The following paragraph is reported to have called forth rounds of applause:

Americanism, then, in spite of all that has been said to the contrary, involves no conflict with faith or morals; it is no new form of heresy or liberalism or separatism. No, when fairly considered, Americanism is nothing else than that loyal devotion which Catholics in America have to the principles upon which their government is founded, and their conscientious convictions that these principles afford Catholics favorable opportunities for promoting the glory of God, the growth of the church, and the salvation of souls in America.

A European Father also made a speech that was said to be "electric." He said that Catholics did not occupy the place in the world of science which it behooved them to occupy; that they had not distinguished themselves, as it was their duty to do, in research and discovery, and that, as a rule, they were a full generation behind the times. He declared that what they all needed was to be more animated by the spirit of progress, and to be awakened to a realization of the wants of the day and the hour. He said:

In Europe, what we most stand in need of just now in order to successfully cope with the difficulties which confront us is an infusion of Americanism, an infusion of that spirit of enterprise and courage and daring which has made Americans, our teachers and leaders.

Among those in attendance at the Congress were Bishop Keane, the ex-rector of the American University of Washington, beloved of America, particularly by those who learned to admire his words and spirit at the Parliament of Religions. The good bishop has recently been spending his vacation in America. In a communication to the *Times-Herald* of Chicago, he also shows his patriotism. He writes:

I have been so long a priest of the church and a soldier of providence that I am not much influenced by local attachments. America to me does not mean a locality. America is to my mind the embodiment of ideas, conditions and influences which are the best that the world has yet beheld for the furtherance of human welfare. That is what I love in America. That is why America is dearer to me than any other part of the world, and that is why Americans are always my most welcome visitors. It does them good to come to the eternal city, for Americans most always bear in mind that our country is not a revolution from all that preceded her; is not an absolutely new departure in the ways of the world, but is a development, an outgrowth, of preceding conditions. Americans must never lose their reverence for what preceded America, for what made America possible. And, therefore, it is good for them to come to that great center of the intellectual and moral power that produced in the past the best that history tells of.

All this is symptomatic. The lines are moving forward. Protestants must advance or they will find themselves being stepped upon by the rear files, and the boasted advance guard of Protestantism must be on the move and look well to their guidons or they will find themselves following instead of leading. When another issue of THE NEW UNITY reaches our readers we will be in Nashville. We will be there in the interest of this ad-

vance of the whole line. The clergy of Nashville have been afraid of us. They have been anxious to wash their hands of responsibility. But the laity of Nashville, the people of the South, many of them, we believe, will be more alert and more hospitable. They have heard the news from the field, which perhaps has not yet reached the ears of the Nashville clergy, and that news is—that the army of thought is on the move; religious lines are thinking lines, and piety and science are making friends; that investigation instead of being antagonistic to is inducive to devotion. The words of Jesus are beginning to be felt and understood, "Why of yourselves judge ye not what is right." His summing up of the law and the prophets in the Golden Rule and the life of love is beginning to be understood, and a more ancient voice than Jesus' echoing through the Sermon on the Mount, ringing down through the ages, is now heard and understood, as inspiring music, by the common people who hear now as then gladly, "And what does the Lord thy God require of thee but to do justly, to love mercy, and to walk humbly with thy God."

## Christian Science.

We think we render our readers a service in publishing this week, in our sermon department, an abstract of Dr. Sippy's address recently delivered in the pulpit of All Souls Church, Chicago, entitled "Christian Science from a Medical Standpoint." The Doctor has attempted to take the question involved out of the realm of religious sentiment and devout feeling into the clear light of science. He has attempted to state the fundamental principles, in Mrs. Eddy's own terms largely, in such a way that the uninitiated may judge somewhat of the premises assumed.

We are well aware that a large number of the readers of this paper, as well as some of those who waited upon the ministrations of All Souls Church are strongly influenced, if not entirely converted by the teachings and the practice of Mrs. Eddy and the various mental healers, who, with some variations, start from essentially the same premise and land at essentially the same result. We hold the sincerity of these believers high, we esteem their right to their opinions and would valiantly defend them in their right, and it is time the non-believer in Christian Science should recognize the sanctity of the facts connected therewith, viz.: A large number of excellent people, kind, wise and earnest are following the lead of Mrs. Eddy and her lesser followers or rivals in this realm of metaphysical healing and the Berkllean philosophy, if we may use the name of Bishop Berkeley to characterize a system which was in the world long before his time, but which, for English readers at least, finds its earliest if not best statement in the writings of the good bishop,—a system, which, under a biblical guise in cruder form, is the basis of Mrs. Eddy's "revelations." And another fact, that thousands of people have profited in one way or another for the time being by this teaching; that is to say, they have been "cured," or think they have been cured of ills, real or imaginary, which sorely pressed upon them. Still another fact, a large number of so-called mental healers are driving a more or less successful business in the healing art on these lines, and they claim to be meeting with a success equal to, if not superior to, that which awaits the ministrations of the trained physician and the skilled surgeon. It is time that scientific men, particularly men trained to medicine, should give their attention to these larger facts, not in the spirit of the scoffer, but in the spirit of an investigator and an observer.

The medical man who will dismiss this whole claim with a sneer is in so far untrue to his training and unworthy the confidence he asks. If these people are deluded, let the cause and nature of the delusion be sought after and clearly stated. The large "cures" are sufficiently numerous and palpable to be studied in the spirit of the laboratory and the results tabulated according to the method of impartial science. Our colleges can do no better seminar work in the department of psychology than to seek to gather and formulate the data here implied. Suppose a list of a hundred cases of "cures," say of two or more years' standing, furnished by any mental healer in good repute were scientifically investigated by a competent commission, the history of each case before and after the cure being carefully tabulated, the result would be very instructive, whatever it might be. A sufficient number of such investigations might point to a law that would command recognition and consideration by those both within and without the fold.

If the physicians have dismissed too lightly as unworthy their attention these high and startling claims; if scientists have been too careless of the fame and spirit of science to look into the methods of these so-called "scientists" and report upon the same, the devotees themselves, on the other hand, have been too willing to take shelter behind an assumption of special illumination and supernatural revelation. These things have always been the barricade behind which the cure-alls, the panacea mongers and the suppositious "saviours" of the world, have taken shelter. Let these mental healers sufficiently understand themselves to know that they cannot perpetually do business under any special bill of exceptions, but that they must bring their theories and their facts to the same bar of academic verification and examination as that which tried the conclusions of Newton, Harvey and Darwin. Bigotry is no more lovable in one company

than in the other, and time will sift as effectively the dogmatism in one camp as in the other. The large grain of truth held by one party or the other will not permanently save the error that may tenant alongside of it.

Miss Lilian Whiting, in a recent number of the *Inter Ocean*, of Chicago, estimates that the present number of Christian Scientists in the world reaches three hundred thousand. She tells us that the first public meeting held in Boston by Mrs. Eddy, April 26, 1879, drew together twenty-six people. The Boston Christian Science Church alone numbers about eight thousand members, many of them being non-residents. Miss Whiting seems inclined to reason from these figures the truth and potency of the idea, but a small acquaintance with the history of thought, particularly of religious thought, will show with what swift feet error travels into popularity, and a little thinking would remind her that one who would not have called himself either a "Christian" or a "Scientist" said long ago, "The kingdom of God cometh not with observation." Miss Whiting finds a common bond that unites the various phases of faith cure, mental healing, occultism, Christian Science, theosophy, etc., etc., under the common word "Idealism." This "idealism" she finds "sweeping our country." Is it because this generation is becoming more spiritually minded? Is it because our feet are becoming better accustomed to heavenly ways? We gladly believe that there is ground for such an optimistic estimate in this popular movement of thought, but we fear there is also more ground for the less encouraging thought that all this indicates the impatience for short-cuts which always characterizes undisciplined souls. The willingness of the human heart to accept peace and rest for one's self regardless of the struggles and toils of the world breeds selfishness, not spirituality. There has always been a great deal of ecstacy in the world secured by cancellation which has not been creditable to the ecstatic or very profitable to the world. A peace secured by the elimination of the distracting realities, the exclusion of stubborn facts, a refusal to face unfavorable arguments, may for the time affect favorably some phases of indigestion and mal-circulation. It may allay some fever of nerves, but it will not permanently lift the life into the beatific levels of altruism where strength is found to bear other people's burdens, and where one prefers rather to wear the body out in service than to restore it to strength and health by spiritual inactivity and mental indolence. A peace of mind that is found by a suspension of mental activity and investigation, is to be suspected. That interpretation of the Bible that uses it to supplant Emerson and Wordsworth, that makes it to not only take the place of, but cast reproaches upon the work done in the laboratory and the hospital clinic, is a use of the Bible that will not permanently help mankind.

In so far as Christian Science and kindred metaphysical schemes lead the mind away from the petty cares and ills of the individuals, it is well; but in so far as they render souls indifferent to the awful woes of the world, blind to the diseases of society, and carry their devotees out of the redeeming army of workers for others into the cheap-glory ranks of those who thank the Lord "that they are not as other men are," they are not of the forces that hasten the coming of the kingdom of heaven on earth and good-will among men. For "science" or no science, let the adjective be "Christian" or "pagan," there are still forests to fell, marshes to drain, starvelings to feed, naked ones to clothe, little children to be educated, life to be adjusted; and these things cannot be done, as the history of the world clearly shows, by prayer or by faith when such are unharnessed from work, investigation, struggle, effort, and many short-ranged defeats in the interest of long-ranged triumph. The old Catholic mystic over-stated the truth when he said that "disease was the normal condition of the Christian," but it is possible to over-state the truth on the other side; health may be a reproach under certain circumstances; certainly it is a means and not an end. Many a knave sleeps well o' nights, many a fool has good digestion, and the religion whose chief end seems to be to think that body well whose existence it starts out by denying, may fall short of the religion of the good Samaritan, or the inspirations of the old Hebrew prophet, who seemed to put the superlative standards on the heights where men "seek to do justly, to love mercy, and to walk humbly with one's God."

We have no quarrel with "Christian Scientists" in so far as they bring physical restoration or mental peace to individuals, but the world has a right to ask of them, as of all others, what are you going to do with your health now that you have it? How are you using what is left of your mind after you have eliminated its worries and its "mortal" attributes, whatever these may be? Christian Science has a right to call the physicians to an account and to compel the schools of medicine to justify themselves, but so has the world a right to ask the Mental Healer, "What are your credentials?" The test of one, as the test of the other, is usefulness and helpfulness, without which progress is impossible.

In all this we do not mean to imply that Dr. Sippy has said the last word about Christian Science. We do not incite controversy, and we deplore heated discussion. Time alone will adequately sift the truth from the error in this movement. But if in any way the doctor, in this article, has misstated the fundamental principles of Mrs. Eddy, the columns of THE NEW UNITY are open for such corrections.

# The Liberal Congress.

*Hospitable to all forms of thought: Everyone Responsible for His Own.*

## The New Science.

"Where wast thou when I laid the foundations of the earth?"

That was in the later dawn:
Then I was where now I am,—
In thy bosom; there before
Time's first planet proudly swam
Into space, and back of then,
In the darkness thick and long,
Closer was I knit with thee
Than the music with the song.

Strange my fortunes since have been,
Bathed in fire, in floods congealed,
In the nebulous mass aglow,
In the ardent planet wheeled:
From the shapeless, slow but sure,
Taking shapes with beauty rife;
From the senseless clod at length
Plucking out the heart of life.

Upward, onward, striving still
Through the elemental forms;
Cradled in the monster trees,
Rocked by earthquakes, nursed by storms;
Out of weakness growing strong,
Working still the heavenly plan,
Learning what the beast must do
Ere he finds himself a man.

From the plant that useless grows
Making corn for daily bread;
From the fear of stock and stone
Homeward to the Father led;
Those with whom in ages gone
Red of hand I hotly strove
Taking to a brother's arms
With the awful might of love.

Never severed from thy heart,
Never parted from thy side,
Still as in the later dawn
In thy bosom I abide:
Still, as in the early dark,
Ere the worlds began to be,
Thou, my God, and I are one,
Thou in me and I in thee.

—*John W. Chadwick, in the New England Magazine.*

## Business as an Instrument of Culture.

In the NEW UNITY of August 26 I find the following comment:

The *Quarterly Book Review*, launched by the Montgomery Ward & Co. house of Chicago, is a modern instance of the strange mingling of business and letters, advertisement and culture. . . . One must go elsewhere to learn that it is published by a great dry goods house in the city of Chicago.

As being in a measure responsible for the publication, I may ask why it should be thought strange that culture should be recognized and encouraged in business. Why may not business be made a ministry of culture and enlargement? That culture is sometimes prostituted to narrow and selfish uses is unfortunately true, but here is a great opportunity seized and appropriated. That the house sells "dry goods" or other goods has no bearing upon the question that a magazine has been established devoted to literature in its practical uses. The magazine relates to books and to no other department of business. It is a recognition of an underlying obligation to elevate business to its highest plane.

The fact that a firm deals in certain lines of goods should not blind them to the higher principles of business itself. So far has the feeling grown that "business is business" that people sometimes fail to realize that business can be and ought to be conducted with a higher purpose than personal gain. Reciprocity should be recognized and cultivated. Instead of seeking mere personal advantage there should be a sense of brotherhood and all that such relation implies. Business sagacity is not inconsistent with a purpose of good. Culture should not be withheld for narrow uses. Business is at best sufficiently severe; if it can be relieved by the interjection of special qualities, by all means let it be done.

In this instance a large book business involved a large number of inquiries about books and their uses. Personal responses must necessarily be brief and unsatisfactory; nevertheless a great work of education had been performed. The vast numbers of people needing help suggested the possibility of a medium for the spread of intelligence. Large numbers of these people were distant from the literary centers. The project originated in a desire to do good. While, incidentally, the cultivation of a taste for books will increase the demand for books, every author, publisher and bookseller will participate in such results. The circulation of good literature is in itself missionary work of the highest value, and the effort to cultivate a taste for literature of a better grade is more largely in the interest of the buyer than the seller.

All true teaching, all true preaching, seeks to awaken the intellectual and moral powers in man. Many of the teachers and preachers give the best measure of personal service, not in the expectation of gain, but in the purpose of doing good. Business ought not to be wholly material and selfish. The high-minded business man should be as keen to discover opportunities for doing good as he is prompt to notice chances for business enlargement. To recognize the obligations of business and to grasp opportunities in the interest of human good is as much the duty of the man of business in his own sphere as of the teacher or the preacher in his field. Business has its higher mission. To disregard the interest of the thousands in the blindness of personal greed is the misfortune of the narrow-minded. Men of large business endowment have a proportionate measure of responsibility, and to pervert such capacity to narrow personal uses is a great wrong. Such capacity belongs not alone to the individual, but to the race. He has had the good fortune to be well born, and has no right to all the advantages of this gift of the last generations, regardless of the less fortunate. Equally, good fortune in business has a broader meaning than any personal interest. Great success is great opportunity.

While business has its material side it also has a profound ethical quality, and this is not measured by the rules of common honesty. Misappropriated opportunity and the selfish use of personal capacity is a form of injustice. The true man will seek to elevate his business to the higher needs of men rather than to degrade culture to base uses. When we learn that culture, religion, and all the high things of life have a place and a mission in business rather than apart from it, shall we have the true conception.

If more business houses would work on broader lines it would be a cause for rejoicing. The great educational movements of this age indicate a popu-

lar uplifting, and when a large firm, because of its opportunities, establishes a magazine devoted to literary and educational ideals, it would seem to be a movement of value. If a larger number of people can be inspired to read and study, they will be helped to larger thought and better life, and that a business firm or firms recognizes the value of culture in such a way is a fact of no common meaning. JOHN S. PAULL.

## A Mountain Meditation.

From early morning until full of noon I strove to reach the mountain's height, with resolute patience, putting crag after crag beneath my feet, transcending step by step the whole; the wooded path, the snow embankment, the boulder field, the rugged notch, the pass beyond, loose-rolling slide, the narrows, and the ultimate upward climb.

At last, with every fiber strained to its uttermost, in the clear noon, above all lowering fogs of the abandoned world, alone I stood where but the feet of sturdiest mountaineers have e'er been planted. And there, on bended knee, unable to restrain the rising thought, in solitude I prayed:

Great Mountain God!
God of Solidity, Serenity, Steadfastness!
Thou Age-Outreaching Life!
Exultant now I claim Thee as my own.
The storms careering round Thy crest,
The pelting hail, snow and sleet of untold winters,
Angry shock of leashless thunder-bolt
Have ne'er disturbed Thy confident poise.
Peace like Thine I crave—I pray for peace.
E'en as I pray I hear Thy answering voice:
"Win peace by prayer you never can,
But only mid the stress and strain
Of self-reliant life, by brave confronting
Of inevitable circumstance.
My peace comes thence. I am at rest
Because I know the din of war.
I stand secure because I yielded not
Against my nature to sting of countless scourgings.
And so must you, eager upreaching soul;
Stand you alone as I, and leave
This fretful fuming feverish thing called 'life.'
Untouched by avarice find exhaustless wealth
Within yourself. Fear not neglect.
The solitude is thronged with countless sympathies,
Silence is vocal, the darkness luminant,
And icy chills enkindle warmth to one
Who knows his life depends upon himself."

Great rugged mountain God, with gratitude
I turn to be a rock among my fellows,
A thing dependable and sure on which
To higher heights the unborn race may climb
To the ideal life of painless joy.
Henceforth no more I'll pray, but *be* at peace,
Confident that right for me is yet to be
Service and sustenance for all.
True to my best I'll serve the days to come.
And they shall find me under them
As true and strong as Thou who liftest now
My thought into the blue profound of changeless peace!

I left those lofty summits, clambering to where I stand here on the common level. But in my heart I carry now a granite resolution to furnish forth, though rough and wild, a vantage-ground whereon in days to come others may yet achieve the victory I'd die to make my own. OTIS ORMSBY.

LONG'S PEAK, Aug. 10, 1897.

## An October Thought.

As autumn leaf, though we fade and fall,
May we, in following His dear Word,
Fade glorious tints, that will recall
A shadowy semblance to our Lord.

—ELVIRA LLOYD FROEMCKE.

# The Sunday School.

## The Religions of the World.

SATURDAY EVENING TALKS BY THE PASTOR OF ALL SOULS CHURCH, CHICAGO, REPORTED BY E. H. W.

II. RELIGIOUS EXPRESSION OF THE WORD.

Doctor Brinton, in his work on "The Religions of Primitive Peoples," to which reference was made in our last week's lesson, makes the following convenient classification of the modes of expressing religious feeling: 1. By holy words. 2. By holy things, as the totem, charm, lucky-stone, altar, cathedral. 3. The rite, or ceremony. In the present lesson we will consider the first of these modes of expression, namely, holy words.

The natives of Mangaia, one of the South Sea islands, tell this story: When the Creator had finished the world, he walked out to pass judgment on his work. "It is good," he said. "Good," answered the echo from a distant hill. "What! is some one here already?" cried the astonished Creator. "Am not I first?" "I first," replied the echo. Therefore the Mangaians worship the bodiless Voice, and say it is the first of all things that exist. The Word has become more sacred than the Creator. How like is this to the familiar sentence, "In the beginning was the Word." Among the ancient Jews the name of God was held so sacred that it was never pronounced. It was consequently forgotten, and is now only a matter of conjecture. The familiar petition, "Hallowed by thy name," is an outgrowth of the same thought. The Koran uses ninety-nine substitutes for the name of the deity. The name of the pope is changed when he becomes the pontiff of Christendom, and of nuns when they renounce the world. The American Indian thinks a nickname a safer designation than his real appellation, and the Dyak changes his name after an illness, in order to outwit and elude the demon that is pursuing him. The sacredness of the word is a universal sense. Strange to say, among many primitive tribes it is not the word best understood that is the most sacred, but the mystic word, whose power seems to lie in its hidden meaning.

The closer we come to primitive man, the more surely we find the prayer-word from man to the gods. The most primitive prayers are for material things. The Rig Veda asks for food and rain, and success in war. Yet one of the Dravidian tribes of India has risen to the height of the petition, "O Lord, we know not what is good for us. Thou knowest what it is. For it we pray." This is not far from "Thy will, not mine, be done."

The second class of sacred words, those from the deity to man, the revelation, finds its way through all sorts of commands and prohibitions. The Kamchatkans have a warning not to boil fish and flesh in the same vessel, for fear of sores, nor step in the tracks of a bear, lest they be punished with skin disease. These are curious reminders of many of the Old Testament prohibitions. Scholars have sometimes attempted to explain these restrictions as sanitary regulations. It is easier to discover a fact than to account for it. It is a hopeless task to try to reduce primitive thought to a system. It is more than can be done for civilized thought.

The word *taboo* is derived from a Polynesian word in which is wrapped up the history of a sacred custom. If a thing is very good or very bad, the priest commands that it be set aside among the sanctities, and the fear of the priest's *tabu* was so great that it often caused the death of the offender. Another strange custom among the Polynesians is that of the *tepi*. The moment a man is promoted to a chieftainship, or achieves greatness in any manner appreciable to the Polynesian intellect, all words in the language which are similar to his name or which contain a syllable of it, are dropped from the language, sometimes causing a change of thirty or forty words at once, to the confusion and sad undoing of missionaries and traders.

The primitive word about the gods, we call mythology. Following Doctor Brinton again, we may classify the great world-myths in the following manner: 1. Cosmical concepts, such as the accounts of creation. Most of these agree in important points. 2. Sacred numbers. Four, seven, and forty were nearly universal, four being most widespread of all. 3. The drama of the universe. The stories of the deluge, or the world's destruction, and of its reconstruction, are common to all primitive peoples. 4. The earthly Paradise, happiness depending upon place and environment. 5. The conflict of Nature. The sun eats up the moon. The summer drives away the winter, and the powers of light and darkness are forever in conflict. 6. The returning Savior. 7. The Journey of the Soul. All systems of religion are working along these lines.

It is good to fill the minds of the children with these fancies if we do it in such a manner as to inspire respect and reverence. It is unwise to talk to them too much about the beauties of religion, just as it would be unwise to be forever talking about pictures or art. Better surround them with beauty than lecture about the pre-Raphaelites. To teach beauty of tone, make the tone rather than give instruction about adjusting the larynx or manipulating the organs of speech. Tell the fable, and generally you can let the moral take care of itself. Illustration, not dictation, should be our method. Didactic poetry is the poorest kind. Again, the matter we teach is more important than the manner. Let us present material worthy of the child's intellect and trust the laws of mind to take care of it.

## Stories with Memory-Gems for General Exercises.

(Read at the May Meeting of the Western Unitarian Sunday-School Society.)

Such a suggestion as I am about to dwell upon is for schools where the opening exercises include a talk from the superintendent. It is so easy to let this become a perfunctory duty (the dictionary defines perfunctory as "done to get rid of the duty"), and so difficult to keep it valuable, crisp, and attractive to pupils and teachers that I am hoping to receive, as well as give, help by speaking of it. I will make this paper entirely from my personal experience of this year in one of our Sunday ethical schools.

The talk must have in it some special point, some central thought or principle, the pith of which can be embodied in the memory-gem or seed-thought which is given to the pupils at the close of the school session. Of course, too, the talk must have such elements of attraction as will not only arrest the attention of the children, but will cause them the next Sunday and the next Sunday to mentally "sit up" and wonder: "What is it going to be to-day?" Nothing but the most careful preparation and choice on the part of the superintendent will assure this in the least degree; next in importance to that care is *variety*.

The legend is a very attractive basis for a talk. "Friar Jerome's Beautiful Book," by T. B. Aldrich; "How Justice Came Into the World," from Plato (found in Mary E. Burt's "Stories from Plato and Others"), are two that worked well for me. The seed-thought for the first was: "Do thy nearest duty," and for the second: "As a man thinketh in his heart, so is he." Some every-day instances, something that might come into the life of you or me, or Susan, or John; something that contains a nice question of conduct which the pupils may help decide, should every once in a while be the subject for a talk. "When I was a little girl" is ever attractive if it contains an experience that had its helpful or warning lesson for me, and taught me some underlying principle necessary to know.

The beautiful story contained in many of the longer poems of our great poets is worth taking out, putting into simple prose to be told without the book. (It is such a temptation to have the book in one's hand and read beautiful bits, but it surely lessens the force of the story). As a compensation for thus refraining from reading such bits, the superintendent may, on another Sunday morning, read one or two simple poems with a nature-lesson or an incident involved. I remember that Adelaide Proctor's "Listening Angels" was full of suggestiveness, with some "guessing" between the stanzas. But reading should be rarely, rarely indulged in, even if the speaker loses in language or beauty, for he gains in other ways.

It is well to have the seed-thought from a well-known source: a thought the child may meet in future reading, and cause him to recollect the lesson of your talk that illustrated it; but have it "just right," even if you must compose it yourself. A final word as to when and how the seed-thought is given: it is not seen by the children until after they have come together from their classes, have had their closing song, and are all attention as you turn the reversible blackboard, which I hope all schools are fortunate enough to possess. Then, with a "you remember" and a slight reference to the story, read the seed-thought, repeat it with the children, and let it be followed by a moment of impressive silence before the word or sign of dismissal. It seems as if this could hardly fail to make an impression upon some of the children, and perhaps be a help in their daily lives.

JUNIATA STAFFORD.

## Stories With Memory Gems.

However illogical a single-topic system may be when viewed from an educational standpoint, it always carries with it a unity of the school, or at least of the intermediate classes which usually make up the greater part of the enrollment. A graded system not only puts the teacher at certain disadvantages, and perhaps upsets the possibility of holding teachers' meetings, but also tends to separate the interests of the pupils in the various classes. To offset this it is advisable to have an extra effort

towards introducing such features in the general exercises as will be of common interest to the pupils in all classes. Something more than the singing is usually needed in order that the pupil may feel of his neighbor not that he "belongs to another set that meet near us every Sunday," but that the other boy "belongs to *our school*." One such feature is found in the talk of the superintendent to the school as a whole before the pupils scatter to their various classes. Most superintendents have availed themselves of this opportunity, but rather few have been satisfied with the results. Those who were naturally good at telling stories in a way which would interest children got along better than some of the others, but even they seem at times to doubt whether they are doing as much good in the time allowed as they ought to be doing. For the interesting of the pupils is only a minor item; the stirring up in their minds of thoughts which will lead to right actions is the major consideration. This would imply a careful choosing of the stories and the telling of them in a way that will put the emphasis on the right point. The drawing of a moral from the story is not necessary unless the pupils are more stupid than any I have yet seen; indeed most children revolt at the idea of "tagging the story with a moral" just as much as we used to do at their age. They will see the point quickly enough, provided that it is not buried among a lot of irrelevant matter, and provided also that the talk is not so long drawn out that the children lose their close attention to it.

Given such a talk or story bearing on a certain point which is worth impressing on the pupils' minds, the next problem is how to make sure of fixing this point in the child's mind. This is the problem which Miss Juniata Stafford has been endeavoring to solve, and her paper at the May Sunday-school conference showed how she went at it, As the current number of THE NEW UNITY is reprinting this paper, I need not refer to it further than to say that it outlines merely what Miss Stafford has been doing during the past year. It does not attempt to add any of those many additional suggestions on the subject which may have occurred to her in the meantime, but which she has not yet been able to try in practice; I hope she will give us all the benefit of such added hints before long. Nor has she mentioned all of the interesting features of this little innovation, perhaps thinking to leave them for one like myself, who has been listening to her story-talks and judging them from an observer's and teacher's point of view. Thus she has said nothing about questioning the children on each Sunday as to the memory-gem learnt at the previous session, a practice which not only makes the pupils more eager to commit the verses or text, but also drives it a little more deeply into the recesses of their memory. This bit of review-questioning also gives an indication of the comparative readiness with which the children grasp and commit different types of seed-thoughts; it appears to me that they took most readily to those which were rather short and composed of the brief Anglo-Saxon rather than the complex Latin words.

Another point which may not have been apparent to all, is the effect of delaying the giving out of the seed-thought itself until the very close of the session. The story is very properly given after the opening songs, and closes the opening services; if it were followed immediately by the seed-thought this would be crowded out of the child's mind by the lesson talk in the class and the singing later on, hence it is not given till the close of the session. Then the repetition in unison of the seed-thought, followed by a bit of silence makes an effective and reverent benediction and one which probably has more far-reaching effects than the repetition of any set benediction phrases.

As a teacher I have often found a chance for referring to these story-talks when anxious to emphasize some point which had been the basis of a previous memory-gem; the readiness with which the children remembered the quotations showed that they had really been planting them at considerable depth in the memory. This finding of a bit of literature with which the pupils are all familiar is alone worth a good deal to the Sunday-school teacher who does not know much about the reading done by his class, and would alone justify an extra effort toward the use of such gems. There is bound to be so much of the new in whatever we present to our classes that any touch of the old and familiar gives an added "point of contact," and thus helps to make our teaching so much more effective.

All told, I believe the method used by Miss Stafford to be well worth a trial in almost any school and now that she has consented to print some of her outlines as a guide to others, it is to be hoped that there will be many who will make a similar effort this winter. ALBERT SCHEIBLE.

## Horace Greeley's Writing.

There was only one printer who could read Greeley's writing well enough to put it in type. He used to boast that he could read the great editor's wondrous scrawl a mile away.

One night the boys in the *Tribune* composing-room "put up a job" on the old man. They took two roosters, made them walk around on a newly-inked form, and then run all over ten sheets of copy paper.

The foreman wrote over it in Greeley's well-known scrawl, "The Plain Duty of Congress," and put it on old man Lawton's hook.

The old printer picked it up, grumbled a little, remarked that they had to shove the stuff on the old man, as usual, adjusted his spectacles, and began sticking type.

The other printers watched him for a few minutes, but beyond a muttered word or two, he gave no sign. Lawton went on setting type until about half way through the "copy."

He was stuck. He took the copy to the foreman and asked:

"Jack, what is that word?"

"I don't know," replied the foreman. "You know I never could read the stuff."

Lawton took the sheet down to Greeley and pointed out to him a particularly awful scrawl of the rooster's foot, asking what word that was.

Greeley looked at it a moment and replied with a frown:

"'Unconstitutional,' of course."

Lawton went back to the composing-room and finished his task with the utmost *sang froid*.

The old man never knew how the "copy" was produced.—*Northwestern Christian Advocate*.

# The Word of the Spirit.

*"Get thee up into the high mountain; lift up thy voice with strength: be not afraid*

## The Faith of The Future.

(A SERMON PREACHED BY HIRAM W. THOMAS, D.D., AT MC VICKER'S THEATER, CHICAGO, OCTOBER 10, 1897.)

When the Son of Man cometh, shall he find faith on the earth? Luke xviii:7.

The years all move one way. The yesterdays are gone; the to-morrows have not come; only to-day is. But the ever-present, the ever-passing and ever-becoming now is a part of the continuous order of the ever-enduring; change itself, is a part of that order; "the changeless order of change."

History is a record of the past: of what minds and hearts have thought, felt and done, in the years that were. Prophesy, prescience, fore-seeing; is a looking forward; it is an attempt to foretell the future; what the minds of a hundred, a thousand years hence will think and believe; how hearts will feel, and what men and women will do in the far-off, but fast-coming, centuries of time.

Should we at this hour, throw our thought forward, and ask what will be the thoughts and feelings of only one hundred years hence; we should be asking, not how you and I, and the millions on earth to-day, would be thinking and feeling; for of all these millions, few if any will be here; but asking how the minds and hearts then living will think and feel in the last years of the 20th century? Will there be any faith; faith in anything? Will there be feeling sentiments; sentiments of justice, humanity, love?

If man can be certain of some things, then he may be rationally certain of some other things. If the order of the world, of nature, is an assured fact; if man knows, not alone that there is such an order, but understands what that order is, and has been, then he can depend upon its continuity; if all is change, then in nothing can there be certainty.

That this is not a chance-world; that it is not ruled, as was once supposed, by fitful deities; but is governed by or in accordance with unchangeable laws, is now no longer questioned by intelligent minds. It is more than a faith—a belief; it is positive knowledge.

This order is all-inclusive; there is, there can be, nothing outside of law; and the law of each particular thing is in that thing. The laws of matter are in matter, without them matter would not, could not, be. The laws of life are in life; the laws of mind are in mind; the laws of morals are in morals. Without the laws, the things themselves could not be; Nature could not be; man could not be; God could not be.

God is in the universe; not outside of it; is in Nature; is the very nature of Nature; God is in life, is life; is in truth, is truth; is in love, is love.

Man is not only included in this great order of a universe; he is a conscious part of it, and has to do with it. On the physical plane of his existence, man is conditioned in the material, is *sensitively* related to earth, air, water, food. On the *higher planes* of mind, man is related to reason, to truth, and beauty; finds his correlatives in the answering world of the universal reason; and his moral nature, his spiritual being, is related to and conditioned in the universal right, justice, love.

From such a stand-point of vision, of study, the great question of Faith rises up and may be seen in its larger relations and meanings. It is not isolated; not a something standing out by itself; not an abstraction, a speculation; but a concreted reality growing up out of man's whole being and life; out of sense experiences, and the whole range of rational and moral consciousness.

Faith; belief, confidence, trust, looked at from the larger rational stand-point, is the natural result or growth out of the conscious relations of man to his world, or the great order of things of which he is a part, and with which he has to do. In other words: here are millions of self-conscious beings, conditioned in the three related worlds of the material, the rational, and the moral, and having to do with these.

Now, if, and as is no longer doubted, the universe is an order, is rational and good, the relations of a rational and moral being to that order, and his experiences with it, should be, must be, such as to give rise to faith, belief, confidence, trust.

And such we find to be the fact, and never before in such large and unquestioning degree, as in the present. It is from knowing more of what nature is, that has come the larger confidence in the continuity, the trueness of the national order, that has enabled our age to go forward in its wonderful material progress. The minds of the present are not afraid to trust the trueness of air and water, of wood and iron, of steam and electricity, hence these minds project and carry out mighty plans, they bridge rivers, tunnel mountains, talk across the oceans; and all this, because they have faith in the order, the laws and forces of nature, and have learned how to use these to accomplish such amazing results.

It is mind, reason, becoming acquainted with and working with that other self, or something, that we call nature; a something that, if not self-consciously rational, is rational in its plan and order, and every year man is coming to understand more about that order, reason is finding the reason that is in things, and hence their eternal trueness.

All this is admitted as true; has been taken up into the practical thinking and working of a world; but we have yet to realize how much it means in the realm of religion. It is the faith of reason, in an order that is rational; it is reason talking to, trusting in, and working with, the reason of the cosmos, the world-order. And it means at last that religion must be reasonable, and must somehow find its place in the universal order. Having found reason, order, in the natural, it will be more and more difficult for reason to rest its faith in any conception of the supernatural that is unreasonable. But from faith in the lower natural, it will be easier to rise to faith in the higher natural. The supernatural must not be the unnatural. The order of nature, of God, cannot be set aside to make room for supposed miracles that contradict that order. If the miraculous is to remain, it must find its place in the higher natural. In this higher natural the future will more and more believe, for every step man takes opens the way to the larger; our world has opened but a few of the doors, and gone but a little way out along the paths that lead to the infinite. Man has yet to explore the contents of his own wonderful being, and to realize what it is to be himself divine. In the higher

natural in man and the universe there has been, there is, and will be a place for the merciful miracles of healing the sick, and our world must yet work the miracle of feeding the hungry, but it must be through the higher natural, and not by the unnatural.

The faith of the future will rest upon the order of the universe, faith in the higher natural as well as the lower natural; and not in any supposed law-violating, and unverifiable miracles of that order. Man knows and trusts in the natural, and from this he easily rises to a great trust in the higher natural. And that is the Christ conception and method; from faith in earthly fathers and mothers; the natural home-faith, heart-faith of the child, Jesus taught the related and higher faith of the Father in heaven. From the love they felt for their own children, He taught the fathers and mothers of earth the love and pity of God for man. From the lily, the vine, the sparrow, He taught the great truths of life; of trust in the Father's care. To the Great Teacher, all nature was instinct with the thought and life of God, it was a mansion in which man should walk with God.

Closely related to faith in the order of nature, is and must be, faith in mind; confidence in the reason that has discovered and formulated the laws of that order. In any large way of looking, the mind must be seen as a part of the great order of things; a part of the higher natural; but not contra-natural. The distance is long between the mineral and the vegetable, the living and the unliving; long, between the stone and the tree, between the rose that blooms and the bird that flies and sings; and long, between the animal and the man. But the one is just as natural as the other; it is the distance between the lower natural and the higher. The tree sees not, hears not, feels not; is voiceless and fixed in the earth; the animal has sight, hearing, instinct, and affection; rising higher in man to reason and conscience.

This higher being finds the reason in himself, and the reason in the otherself of things are the same in kind; the one speaks to the other and is understood. And hence it is that the certainties of reason remain unquestioned, while the errors of the sense understanding have to be corrected. Plato and Aristotle, and Mill and Hamilton, were two thousand years apart in time, but it was the same day in the world of reason; the laws of thought had not changed: the syllogism was the same; and the axioms of mathematics were the same two thousand, or ten thousand years ago, as they are to-day; and reason says they must be the same in all worlds. Necessary truths are unchangeable; it is only in the realm of the contingent that there can be uncertainty, and in this, the demonstrable truths may be just as certain; and the evidential may be beyond the possibility of doubt. Reason can never deny itself; hence there will always be the faith of reason; the mind will have confidence in its own conclusions, will trust itself forth upon them.

But man is more than a bundle of sensations, and he is more than a logician; his manifold being is not limited to sensation and the laws of thought. Rising higher than sensation is emotion; and the reason that perceives the properties of the square or circle perceives also the qualities of actions and the obligations and duties of relationships. Man has not exhausted all the powers of his being when the senses say this or that is hot or cold, bitter or sweet, solid or liquid, light or heavy, nor when the eye discriminates the beautiful from the ugly, or the ear detects harmony or discord; nor all when reason measures and weighs, calculates the relations of numbers and forms; nor when relentless logic proves or disproves.

All these have their great place and value in the wonderful nature and powers of man. But there is a something more; man must judge of qualities, as well as of quantities and properties. Some things are right, others are wrong; conscience, the moral sense, condemns—must condemn—what the judgment says is wrong; it approves—must approve—what the judgment says is right.

What we call the moral nature of man, is not only a fact, as sensation and reason are facts; but the moral is the higher, the highest. Truth, right, justice, mercy and love, are tremendous realities; they are not abstractions; not empty words; they belong to the very deepest "reality of the real." And conduct; life that intentionally embodies and expresses these moral principles and qualities is also a reality. Guilt and innocence are facts, not abstractions, but concrete realities in the conscious relations of the soul to itself, and the world-order of the good.

Sensations may be painful or pleasant; the mind may be pleased or displeased by the sense of beauty or deformity; reason may delight in cold abstractions, but it is only when the soul is moved by the great principles and emotions of justice, of mercy and love; only when the soul stands face to face with the great questions of life, of duty and responsibility; face to face with the moral order of a universe; face to face with God; that the whole being is aroused, swept and swayed as by a mighty storm, or rises to the heights of peace, of joy; the rest, the repose of the infinite. Then "deep crieth unto deep."

It is Moses on the mount; Socrates before his accusers; Paul before Felix; it is the Christ in the Garden, and on the Cross; the tragedies and triumphs of souls; the sublime, the morally grand.

But what has all this to do with the Faith of the Future? Everything; for it is not speculation about what the minds of the future will believe; it is inductions; finding the facts from which conclusions follow as a result.

Given the facts of man and his world, of the divine abiding order of things; of man as a part of that order, and having to do with it; it is no longer a matter of speculation, of uncertainty, as to what the lives moving along and over feel and believe.

Conditioned in the needs of the material; himself a physical body on a material earth; the minds of the future, as in the past, will have to deal with the facts of such a world, and it is safe to say there will always be a belief, a faith; for the facts will always be present. It should be emphasized, that facts are first and then beliefs about the facts. It was once thought the earth was flat and stationary; then it was learned that the earth is round and moving through space, and beliefs changed to suit the fact, as they always must. Science has not made the mistake that theology has made, in trying to bind the faith of the future to the faith of the past. Science has the larger faith that trusts truth as its

own authority, it has not imprisoned and bound men and women to make them believe, and when new facts arrive, science accepts them. Orthodoxy got its growth too soon, hence so soon is growing old, deaf, and blind to the voices and visions of the new truths, and the living world is leaving it behind.

When we think of mind, reason, we are still in the world of fact, and hence the world of faith. Reason cannot deny itself, hence reason must always believe in the rational. And here, too, as on the plane of the material, man must abide by his task, must live and work in the order of the rational.

There is no escape, if he refuse to think, to live a mind life, if he plunge recklessly into the life of sense, he is held fast by physical laws, and brought to account for their violation. That is the lesson of Faust, the denyer had at last to deny his own denial. If man attempt to fly away with the morning, or to make his bed in the unseen, even there he cannot escape from himself, and then, too, he must face the other self of a universe. Aside from the weakness, the cowardliness of leaving others to do the work of the world, there might be some excuse for those who, tired of living, seek escape in self-destruction, if they could thus escape, if death were the death of life, if the suicide could escape from himself.

Reason is held to its task; must live with itself, and live and work in the natural order of things. Hence there must always be the beliefs the faith of reason, for it cannot deny its own conclusions. And how wonderfully large has this faith of reason come to be! It is the all-inclusive faith that rests upon the all-inclusive order of a universe; faith, undoubting, in the laws of matter, the laws of life, the laws of thought, of beauty, of harmony; and upon this faith man has gone forth to plan, to create, to work, and wait in confidence. To know there is a rational is to have faith in it, whether fully understood or not. Reason cannot doubt itself; the only door open for doubt is the uncertainty of the premises from which reason draws its conclusions. The need of man to-day is in all things the *major promise* from which to start; and in an order that is itself rational, this will more and more be certainly found.

It is not, in the order of things, possible for man to be infidel, without faith, and for the reason that he is in a rational order of the real, a world of facts, and that he is himself rational. The facts lie back of and beneath faith; the faith of the future will be the faith of facts, of the real. It may be put in books, but the facts upon which faith rests are beyond the books; they are in the world of things, in man and his world. Hence faith will become greater and surer until doubt will disappear, and man will live in a great confidence; will rest in the true.

Nor is it possible for agnosticism to displace the fact of knowledge; man knows, and he knows that he knows; he knows that he knows that he knows. Consciousness cannot deny itself, nor deny its own affirmations.

That "now we know in part" is gladly conceded, but that part is part of the whole; hence man knows something of the all, and it is the joy and hope of knowing that there is more to know, and that now and forever the mind will grow and the field enlarge.

That there has been and is, ground for both doubt and denial should be just as gladly confessed, for many things once supposed to be true have been found to be not true; never were true in the world of the real; hence they had to be questioned, doubted, and at last denied. But it should be emphasized that the false faith, or mistaken beliefs, were about facts, and when these came to be understood the old error gave place to the new and larger truth. That is the history of science, and it is the history of theology. Facts are facts; theories must conform to facts, not facts to theories, and this process must go on till faith and fact are one. Modern agnosticism arose as one extreme arises over against another. Theologians claimed to know too much; to know everything about God and the world and life to come, when they knew very little, and in some things were wholly wrong in what they thought they knew about this world. Luther and Calvin laughed at the new astronomy, but they knew all about the Trinity and heaven and hell.

The great thinking world, the minds and church of the free are too wise to fall into such extremes; the rational faith of our time rests upon the real; "the reality of the real"; hence it is a living, a growing faith; the partial is ever giving place to the perfect, and that will be the faith of the future.

Faith must be rational; but the great faith of religion does not stop with the facts of a material order, nor with reason and the laws of thought. Religion should be philosophical, but to be religion in any great, deep sense it must be more than a philosophy.

Religion is a life. Without reason, the religious life may easily become a wild fanaticism. But the heart needs more than cold reason; love cannot live on logic alone; it asks for poetry and imagination; and, above all, it asks for and claims as its own the world of the good. The heart asks for a God of love; a father in heaven. Love asks for the justice of love, the mercy of love, and without love there can be no such thing as justice and mercy. And love asks for an order of the lovely and the loving; for a world in which truth is loved, the justice of love is loved; a world in which man loves man, and all the children, brothers of earth, love the Father.

And reason says all this is rational; that a creation rising up from protoplasm and mollusk to man finds its great meaning in a moral order, in a transactional world of righteousness and the reciprocities and joys of living and loving. And the reason that finds God imminent in all nature says that God should be, and is, revealed in the rational and moral consciousness of man. And when reason has said this, it has found the place and fact of inspiration, and it has found the place and fact of the Christ; "Immanuel," God with us, "God manifest in the flesh," "God in Christ, reconciling the world to himself." Not an exceptional something this; not a miracle in any unnatural sense, but the higher natural that was ever in the lower natural, that nursed life up to man, nursed instinct into reason, and animal love into the love and motherhood of woman, still with and coming forth in the Christ as the Savior of man, the Father, teaching, correcting, and leading His children.

All this is reasonable, but it is a very different something from the old, crude, vulgar conception of an atonement in which the Son must die to "reconcile the Father," or to pay a debt to justice; a conception that dishonors justice and leaves no place for mercy. And when the faith of future has dropped this old Latin dogma wholly out of faith, as a something no longer to be believed, reason and

love will rejoice together in a God of love, and the suffering love of God in Christ will win the love of earth; man will himself come into the great compassion of God, and man will take his glad place in the moral order of a universe; will be the brother and helper of man.

This is the continuous incarnation, the continuous and ever-coming of the Son of Man; with it is the coming of the larger faith of man in the continuous presence and power of God in the world-order of the good.

And here is the field of the real, the vital and working Faith of the Future. Our world was slow and long in learning that there is a material order, and coming to believe in and work with that order.

We have learned that lesson; we are trusting to, working with, the laws of the natural, and the gates are opening, the miracles of power wait our bidding to transform a world.

We are on the borders of the Beulahland of faith in the moral order of the good. The greater prophets always saw it; at its very centers stood the Christ, and saw and told of the power of a faith that puts man in harmony with God in the moral order of a universe. And here the real prophets of God must ever stand; they cannot bow down at the altars of earthly wealth or power; but in a great faith must stand for the eternal principles of the true and the good.

And here is the battle and struggle of the present. Are we ready for this faith of righteousness? Can we take the baptism of the Christ that stands for the rights of man, the responsibilities of man; that looks to the universal good; that makes man greater than institutions; that makes church and state the servants of man, and not his oppressors; the baptism that goes to the mangers and calvaries of earth?

"When the Son of Man cometh shall we find faith on the earth?" Not speculative creeds of the past about the Trinity or the atonement; but faith in the truth, faith in justice, in fairness and reciprocity; faith in justice, in mercy, in love; a great living faith that lifts the soul to God; "the faith that makes faithful;" that makes man better, nobler, and works and waits and prays for the kingdom of heaven on earth?

Yes; this great faith is growing; and growing because its roots are deep in the eternal truths and principles, and its upreaching life is fed from fountains immortal. Such a faith cannot fail, for its sources are in man and God. Our world is on the verge of moral possibilities greater than were ever before so near; if our age has the faith to do right; to trust in God and man for the victories of the right, and to work for them, all will be well. If not, our civilization may be handed back and down to go through the hard mills that have ground the past; but not to perish; for out of any possible revolution will rise up a greater faith and life. God will hold man to the task and work of the ages. Our study has been of principles, of universals, rather than of particulars; what the future will believe about many special things may be subjects of other hours. But this we must see: that in themes so vast; in the processes of a universe, more time is needed; the years of earth are too few; man, who is a conscious worker in these mighty dramas of time, is too great to die; he is hardly yet born; reason and love ask for the eternities.

## Christian Science Viewed from a Medical Standpoint.

ABSTRACT OF AN ADDRESS DELIVERED AT ALL SOULS CHURCH, CHICAGO, BY DR. BERTRAM W. SIPPY, AUG. 15, 1897.

"Christian Science in its widest acceptation embodies a system of moral and religious instruction; a system of science and theology, combined with a method of treating all diseases, of whatever nature, mentally; a system of divine metaphysics which heals the sick. It denies all matter, and explains all cause and effect as mental. It would be far from my purpose to criticise that part of the Christian Science which has to do with morals and religion. It shall be my aim to treat of Christian Science solely as a healing art.

[Dr. Sippy then reviewed briefly the history of the evolution of modern scientific medicine; showed how it had developed by a most natural process from an early chaotic mass of highly ignorant and superstitious notions regarding disease; eliminated the mystic from its belief and practice, and advanced step by step with the other sciences. A continuous process of evolution to the present stage of scientific attainment and usefulness, with a promise for the future that makes every earnest medical man glad that he is permitted to live and work in this the most progressive epoch of medicine.]

"Along the line of this splendid evolutionary development of medicine, there have appeared from time to time sects or individuals who, without claim to any knowledge of the nature of disease whatever, have presumed to bring about "cures" by inducing some supernatural agency to step in and change the existing order of things in some providential or mysterious manner. The method employed has varied with the state of the intellectual development of the period in which the practice flourished.

"It has been a part of the history of all nations and peoples to indulge in the superstitious belief in the efficacy of deified personages in controlling disease. In the early ages miraculous healing was attributed to all the great benefactors of mankind. Relics of that same belief have been handed down to more recent years, and we may read of marvelous "cures" effected by kings by simply laying on of hands, down to the time of Louis XIV. The curative power of the royal touch was universally acknowledged, until finally, under the growing scientific light of the eighteenth century, its absurdity became apparent, and the practice gradually ceased. It was necessary to approach the credulity of man by a more potent and mysterious agency.

"What was more natural than to attempt to bring about "cures" by invoking divine intervention? So it is that we next note in history the conspicuous character, Prince Hohenlohe, Roman Catholic bishop of Sardica, who lived in the early part of this century and practiced divine healing with remarkable success, if we are to believe the testimonials of his many followers. Then appeared a host of men who were supposed to be gifted with powers of inducing healing through divine agency. Father Matthew had a wonderful reputation as a divine healer. So great was the belief in his powers that after he died the afflicted continued to come to him, and his tomb was surrounded by crutches left by those who sought his grave for relief.

To illustrate the susceptibility of mankind to mystic influences in a still more remarkable degree, the resort at Lourdes, France, is a striking example. "The mormon priests were not behind the Roman catholics or protestants in performing miraculous cures." "Very few people to-day believe that they will be cured of their ills by resorting to Old Orchard or Lourdes, the king and mormon priest has lost his prestige as a healer of disease."

"Time will not permit me to enumerate the many phases in which metaphysical healings has been presented from time to time. Just why Prince Hohenlohe, Father Matthew, Mormon Priest, prayer at Old Orchard, and the similar forms of practice mentioned were successful in a degree in relieving a certain class of ills, has a scientific explanation that has been recognized and acted upon by the medical profession for many years, I shall attempt to explain the principle involved later on. Common to all these various systems of metaphysical healing has been ignorance of and total disregard for all scientifical knowledge, regarding the causation and nature of disease, a blind faith in a mysterious power that was to bring about a cure.

We are now in a measure prepared to look at Christian Science in its proper light.

This the latest departure in the line of divine or mental healing is in many respects closely allied to the systems of metaphysical healing that have preceded it. Evidently influenced by the early founders of great religious movements, it has become popular for any one who wishes to stand as the author of a new theology to begin work by claiming divine revelation, and subsequently, like Mohammed, to repair to solitude for a period of meditation, during which time the system is supposed to be elaborated under the influence of divine direction and inspiration. Mrs. Mary Baker Eddy, of Massachusetts, the founder of Christian Science, claims that the so-called truths of her philosophy were revealed to her in the year 1866, and that during the next three years she kept aloof from society, searched the scriptures, read little else. The Bible was her only text book. Finally, Christian Science, as she named her revelation, was elaborated, her book, "Science and Health," published, and a new system of science, theology and medicine was given to the world. Her special preparation for this stupendous task was in her own words: "God had been graciously fitting me during many years for the reception of a final revelation of the absolute principle of scientific mind-healing."

While other systems of divine healing have sprung into existence since Mrs. Eddy published her book, "Science and Health," I believe it is recognized by the slightly differing sects that while they may differ with Mrs. Eddy in minute details, they all agree that the principles as set forth in that book are vital truths, underlying the whole system of metaphysical healing as they understand it to-day.

"We are introduced to this philosophy by what Mrs. Eddy terms a self-evident and fundamental proposition. "There is no matter." Everything is a product of mortal mind, a mental illusion. This proposition is essential to the whole system of Christian Science philosophy. The earth we tread upon, the sun, the moon, the stars that give us light, our bodies, everything that appeals to us through our senses, is a mental illusion, a manifestation, a product of mortal mind! If so, how well ordered and beautiful are these mental illusions, as they occur to us all simultaneously.

Now, there are people so peculiarly balanced, mentally, that they are not willing to admit as self-evident a proposition that completely denies all matter or material substance. For their benefit, the reason which follows is offered as sufficient proof. Please note the kind of reasoning that is offered to prove their essential proposition. "There is no matter." "If God is spirit and God is all, surely there can be no matter." And thus matter is done away with.

Christian Science declares that that which appears real to man has no foundation in fact, but is a product of mortal mind. Let us examine more of the principles and teachings of Christian Science. Under the subject of "accidents," Christian Science teaches, that accidents are unreal. When an accident happens, you think or exclaim, "I am hurt!" Declare you are not hurt; belief in accidents produces them. Declare that they are unreal.

"Let me read to you their explanation of the action of poisons. It brings out the potency of belief in another remarkable manner: "If a dose of poison is swallowed through mistake and the patient dies, even though physician and patient are expecting favorable results, belief causes the death as directly as if the poison had been intentionally taken. In such cases a few persons believe the potion swallowed by the patient to be harmless, but the vast majority of mankind, though they know nothing of this particular case, and the special person, believe the arsenic, the strychnine, or whatever the drug used, to be poisonous, for it has been set down as a poison by mortal mind. The consequence is that the result is controlled by the majority of opinions outside, not by the infinitesimal minority of opinions in the sick chamber."

According to this it was largely a matter of chance that strychnine and arsenic have come to be regarded as poisons. I presume if people had happened to have taken it into their heads to have believed that ice-cream soda was a deadly poison when it first came out, it would have been all day with the soda fountain, that modern attachment to American civilization.

Your good common sense teaches you that a substance is believed to be poison, because experience and experiment with it has proven it to be poison. Prussic acid was never suspected of being a deadly poison until it was found that a few drops on a dog's tongue, produced almost instantaneous death to the dog. And since then experiment and accident have established it as a poison, and that is the reason why we believe it to be a poison.

Christian Science denies the existence of diseases of all kinds. It looks upon measles, scarlet fever, typhoid fever, small-pox and all the ills of man as a product of mortal mind. It teaches that tumors, blemishes, deformity, crushing injuries are all produced by thought. The poor man with cancer of the lip never had it there until thought victimized him!

I read to you again from "Science and Health":

> Teach the one truth that there is no disease and disease disappears. . . . Christian science not only reveals the origin of all disease as wholly mental, but it also declares that all disease is cured by mind. There can be no healing except by mind, however much we trust the drug or any other means toward which human faith is directed.

Under "God's control over disease," we find:

To admit that sickness is a condition over which God has no control, is to presuppose that omnipotent power is powerless on some occasions. The law of Christ or Truth finds all things possible to Spirit, but the so-called laws of matter find Spirit of no avail and demand obedience to materialistic codes, thus departing from the basis of divine science.

That which appeals to our conscious every-day experience, is governed by laws inflexible, unyielding. If you get into water over your head you will drown. If you drink water containing enough typhoid bacilli you will have typhoid fever, unless you are immune to the disease. To the student of bacteriology, the growth and specific action of disease-producing micro-organisms, when introduced into living tissue, is a most beautiful example of well-ordered development and consequence. Plant wheat in proper soil and it grows. Germs of disease develop and produce their specific effect—produce disease, according to similar natural laws.

"The providence of God in controlling disease and accident." I submit, that the providence of God consists in maintaining an everlasting plan, never disturbed, never changing, everywhere present and acting through natural laws that may be depended upon, and are not to be altered to conform to the ignorance or absurd philosophy of any sect or individual. If you fall off Masonic Temple you will be hurt, however loudly Christian Science proclaims that accidents are unreal. These ever-acting laws are disastrous to our lives and happiness, if not taken into account, but at the same time they make this a consistent world, a world that may be depended upon. These laws are our most trustworthy friends; our safeguards if we get in line of their action. By understanding them, we can take hold of things, drive our ships through the storm, protect ourselves from the elements and combat diseases. It is no more the province of God to stop an epidemic of cholera than it was for him to put out the Chicago fire. It is a good thing to know and realize in this world, that in the presence of malaria we want quinine pills, that when a fire breaks out we want water.

"Under 'Sudden Cures and Absent Healing' we find: "Whosoever reaches the understanding of Christian Science in its higher significations will perform the sudden cures of which it is capable, but this can be done only by taking up the cross and following Christ in the daily life. Christian Science can heal the sick who are absent from their healer as well as the present, since space is no obstacle to mind." Let me read from Mrs. Eddy's book, "Unity and Good": "When I have most clearly seen and most sensibly felt that the Infinite recognizes no sin, this has not separated me from God, but has so bound me to Him as to enable me instantaneously to heal a cancer which had eaten its way to the jugular vein. In the same spiritual condition, I have been able to replace dislocated joints, and raise the dying to speedy health. People are now living who can bear witness to these cures. Herein is my evidence from on high, that the views here promulgated on this subject are correct."

The kind woman in charge at the Christian Science dispensary in this city told me that physicians and surgeons were superfluous, even harmful, that they tended to increase disease. A broken leg was cured most effectively by Christian Science. In "Science and Health" we find: "Treatises on anatomy, physiology, and health, sustained by what is termed material law, are the promoters of sickness and disease." This same kind woman told me that Christian Science healing was the only true method of treating diseases, both medical and surgical. She admitted that in exceptional cases Christian Science failed to effect a cure. But those cases were extremely rare, and not at all the fault of the science, but the manner in which it was applied. From her I learned that to become a healer it was only necessary to master Mrs. Eddy's "Science and Health," or become inspired with the spirit of its principles. Some acquired it in a few weeks, others required a longer time, still others never became good healers. Equipped with such a preparation, a Christian Science healer may establish office hours, and receive patients with typhoid fever, cancer, broken leg, or any disorder with which man may be afflicted. The charge for office treatment is one dollar and upwards. For absent treatment, five dollars per week and upwards. They have established free dispensaries for the poor.

All this exemplifies that there is no form of opinion, belief, religion or practice, however absurd, that has not at some time been advocated by so-called philosophers. Like the systems of metaphysical healing that have preceded it, Christian Science ignores all scientific medicine. Its founder and followers, totally ignorant of modern medicine, as elaborated by centuries of patient work and scientific research, offer a new system of medicine, based on an alleged revelation from God and a few years' study of the scriptures. Christian Science not only ignores modern medicine, but all the sciences as taught by our universities. It revels in fanciful notions, based on illogical reasoning and mysticism. People not ready to admit that there is no matter, no gravitation, no reality in material things, may think that there must be something in the Christian Science method of treating diseases. At the testimonial meetings wonderful cures are reported.

We have time for only a few words on the principle underlying the apparent cures of all metaphysical healing and the value of testimonials from patients. "The majority of these so-called cures in metaphysical healing are dependent on a misapprehension of what was really wrong with the patient, and whether he is really cured. Diagnosis is difficult. In medicine that which calls for the closest application and study, requires the greatest skill is diagnosis. To determine what is really the matter with the patient, is usually the most difficult part of any case. What to do for the condition is comparatively easy. Then as to whether they are really cured. To determine that point often requires great skill in physical examination, and rests upon a thorough knowledge of disease." The influence of the imagination in producing a certain class of ills and in curing them, the influence of the mind over the body and its functions, has been recognized by the medical profession for hundreds of years. A certain well recognized class of diseases, limited in number, dependent largely on psychological conditions, are treated scientifically, by bringing to bear proper mental influences.

Every doctor of medicine resorts to this legitimate means of cure when occasion demands, but he does it understandingly. His knowledge of the nature of the different diseases enables him to know when mental treatment is applicable, and to what extent

it may be relied on in a given case. His good sense teaches him that the best mental influence that may be brought to bear will have little effect on a broken leg, or on the ulcerated bowel in typhoid fever. He realizes that in treating such cases, as in the vast majority of diseases, something else must be done.

Now let it be noted that faith cure, Christian Science, and all metaphysical healing, as administered by persons outside of the regular medical profession, by taking advantage of this influence of the imagination, have unconsciously stumbled on, and utilized a particle of truth, in treating a limited number of diseases or conditions, those dependent on imaginary ills. In those cases the effect on the condition is much the same, whether the treatment is administered by the long-haired faith-cure exhorter, the earnest Christian-science worker, or a member of the regular medical profession. Remember, this does not apply to real anatomical diseases, but to more or less fictitious diseases, conditions dependent upon imaginary ills. To treat every disease or condition, wholly mentally, is either honest ignorance or consummate quackery.

"As to the practical bearing of Christian Science healing. When not dealing with real diseases or injuries, there is no particular harm to come from indulging in the metaphysical vagaries of Christian Science aside from the harmful effect of continued illogical reasoning upon one's mental equilibrium. But when it comes to tampering with human life and suffering, the effect is most pernicious. While I was at the Christian Science dispensary a man from a country town came in and asked of the woman in charge, "Do you Christian Science people cure tumors without operations?" After being told that they did, he continued: "Well, I am glad of that. I have an aunt who has a tumor in her abdomen. It has been growing for three or four years, and the doctors say it is a tumor containing several quarts of fluid, and that she must have an operation inside of a few months or she will die. Now," said he, "my aunt hates the idea of an operation, and if you Christian Science people can cure her, that is just as good a thing as we want."

The earnest Christian Science woman assured him that there had been any number of authenticated cases of cure of tumor by Christian Science, and to clinch the evidence cited a testimonial from a patient who had been cured of a supposed tumor by simply reading a pamphlet on a subject relating to Christian Science. She also told him that his aunt could be cured at home by absent treatment, at the rate of five dollars per week, just as well as for her to come to the city.

As I looked at this apparently conscientious woman and pitied her, I felt that she was probably honest in her advice. Her total ignorance of the pathology and nature of tumors and disease, her mind filled to the brim with Christian Science illogic and teachings, "there is no matter, there is no disease, tumors are a product of mortal mind, the tumor was not there until thought placed it, distance is no obstacle to treatment," enabled her to stand up and innocently perpetrate a glaring fraud, worse than that, to commit a crime against humanity that should be legally prevented in this country. Such a practice would be impossible in the older countries of Europe.

It has been intimated by persons who have read Mrs. Eddy's "Science and Health," with increasing conviction, and then came in personal contact with her, in order that they might more fully understand her methods, that she is a fraud, a charlatan. I know not the heart of Mrs. Eddy. I would not brand her with the conscious perpetration of a fraud. I would rather assume that she is earnest in her convictions, and give her followers credit for honest belief and action. "What is more pathetic than to have a man present himself for treatment with cancer of the lip, that has been treated by Christian Science until the tumor elements have extended to the lymphatics beyond the reach of the knife, doomed to a horrible death, when an early operation would surely have been successful.

"To the broad thinking mind, this universe and everything pertaining to it, is a well ordered and *real* universe, as man with his increasing knowledge and ability penetrates deeper and deeper into the mysteries of that which environs and is accessible to him, he becomes more and more conscious of the infinite order and beauty as well as the infinite magnitude of the universe, and his reverence for the invisible power that is in it all increases. That there must be a proper and adequate relation between cause and effect, becomes manifest to him. He justly glories in the fact that he has step by step learned to understand this relation of cause and effect in many things, and turns his knowledge to use in the exigencies of life. He realizes more and more that he has to deal with forces and conditions governed by immutable laws. To understand these laws, get in line with their workings, and make them subservient to humanity, is natural, and forms the great incentive and inspiration of the student and genius of modern times.

Christian Science, a system of philosophy, born of an alleged revelation from God, that is founded on a denial of all matter, that proclaims all phenomena to be the the product of the mortal mind, that ignores, declares false, the scientific truths elaborated by the painstaking effort of centuries, carries with it the elements of its own destruction. That part of the philosophy which deals with disease and its treatment, Christian Science healing, will share the fate of the systems of metaphysical healing that have preceded it, will have a hold on a certain number of people for a time, and then gradually be relegated to past history.

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*Let us not always say*
*"Spite of this flesh to-day*
*I strove, made head, gained ground*
*Upon the whole."*
*As the bird wings and sings,*
*Let us cry "All good things*
*Are ours, nor soul helps flesh more*
*Now than flesh helps soul!"*

—Robert Browning.

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## To-morrow and To-day.

To-morrow hath a rare, alluring sound;
To-day is very prose; and yet the twain
Are but one vision seen through altered eyes.
Our dreams inhabit one; our stress and pain
Surge through the other. Heaven is but to-day
Made lovely with to-morrow's face for aye.

*Richard Burton in the June Century.*

# The Study Table.

## The Story of the Birds.

THE STORY OF THE BIRDS.—By James Newton Baskett. Published by D. Appleton & Co.

This book appears as one of Appleton's Home Reading books, and is dedicated to the author's two boys, "who have helped him in observing and have stimulated him in study." This Course of Reading is edited by our National Commissioner of Education, W. T. Harris. The proposal is to have a series of books treating upon natural history, another upon physics, a third dealing with history and ethnology, and a fourth with literature. The editor says a library of home reading should contain books that stimulate to self-activity and arouse the spirit of inquiry. We may be sure that a course edited by Mr. Harris will be of the highest rank, and deserving of a welcome in every family in the United States. Certainly this volume on the birds is a very ideal. It is a fair cross between a book written to please and a book written for instruction. It is delightful both in style and substance. I have room only for one sentence: "Why should not a man love a bird? If the palm of one should clasp the pinion of the other, there would come together two of the greatest implements God in nature has ever given any creatures to explore the world with; and when the two bipeds gaze at each other, eye to eye, the intelligence in the one might well take off its hat to the subtile instincts in the other."

E. P. P.

## Citizen Bird.

CITIZEN BIRD. By Mabel Osgood Wright and Elliott-Coues. Published by the Macmillan Co., New York.

Only the other day I had the pleasure of noting Chapman's beautiful *Bird Life*, and Mrs. Merriam's *Birding on a Bronco*, and still later two beautiful books, *The Story of the Birds*, and *On the Tree Tops*. The birds at last are getting their share of the attention of our best authors. Here comes to my table the most remarkable book of them all. It is written by two of the best ornithologists in the United States. Dr. Coues is authority anywhere and everywhere. As for make-up and style, how anything could be finer than this book is the puzzle. The argument takes the form of a drama. The scene is an orchard farm; the time is from Spring to Autumn, and the characters are a naturalist, Dr. Hunter, with his daughter, and his nephew, and niece; a country boy, an old colored nurse, and a fisherman. Each section of the book closes with a brief text-book description. So that while it is a volume for general reading, and most fascinating, it is also a real aid to a careful investigator. The last chapter is the Procession of Bird Families. In this chapter all the birds that the children have learned about are made to pass in orderly review; each bearing its scientific name, as well as its common name. On the whole, I think this book adds one more to the ideal indispensables. The illustrations are absolute perfection. If you can ask for anything better than the chapter on thrushes, or that on the mockers and scolders, you will be hard to please. Dr. Coues divides the birds into six classes: 1st. The Birds that Sing; 2d. The Birds that Croak and Call; 3d. The Birds that are Cannibals; 4th. The Birds that Coo and Scratch; 5th. The Birds that Wade and Paddle; 6th. The Birds that Swim and Dive.

His directions for studying birds are, "When you find a strange bird, try to see quickly a few of the things most necessary to naming them. I will make a measure of your middle finger for you, such as Olive used to wear. Then you must try to answer the following questions: How many inches long was he? What was his general color? Was his breast plain or speckled? What was he doing—feeding on the ground, or in a tree? Did he walk with one foot after the other, or hop with both feet together? Did he sing or only call? At first you may only remember two or three of these questions; and they will probably be his size, color, and song, if he happens to be singing at the time.

"You may not think that a bird, who is hopping about in the grass, or flitting among the branches of a tree, is doing anything in particular. But really he may be collecting material for his nest or searching for food of some particular kind, in a way which will tell you to what guild of the bird brotherhood he belongs.

E. P. P.

## Letters and Times of the Tylers.

A half dozen books and sets of books come from Southern authors at this time, all of them of superior quality, but not one of them of more importance than "Letters and Times of the Tylers." There are three volumes, and the third is just issued, published by Henley T. Jones, Williamsburg, Virginia. The author is Lyon G. Tyler, president of William and Mary college, and grandson of president Tyler. The third volume of this set contains two hundred and thirty-four pages, octavo, of letters selected from the correspondence of Henry A. Wise, Robert J. Walker, James K. Polk, Cave Johnston, Caleb Cushing, and others. The object is to illustrate the public questions discussed during the time that Tyler was president, and so to illuminate his character and position in history. We really have to begin a new study of the South and of its great men. Our old study of these men was entirely partisan, and biased by the sectional strife caused by slavery. This strife created an intellectual blindness on both sides, and prevented each from seeing the admirable qualities of the other. I am sorry to say that the North has been at least generous in its estimate of the public men of the nation. President Tyler, I believe, has suffered more injustice from partisan and sectional animosity combined than any other man in American history—certainly more than any other president. These volumes are invaluable.

E. P. P.

## A Picture.

When birds depart to southern lands,
Once on a time I saw them go,
The wild geese flying in brave bands,
From fields of falling leaves and snow:

How fine they were so far above:
The flock that wedge-like cleaved the air,
But higher yet two swans did move,
In grace and glory passing fair!

There in the blue fleece of clouds—
They floated glistening in the sun,
Symbol of souls that heaven enshrouds—
Until the land of light is won!

So man and wife proceed afar,
While world at peace beneath them lies,
They float as some united star,
Or seem like swans to our glad eyes!

WILLIAM BRUNTON.

# The Home.

*Our daily life should be sanctified by doing common things in a religious way.*

## Helps to High Living.

SUN.—The liberal man does not lift up imploring hands in prayer. He strengthens them, rather, for active duty.

MON.—There is no argument so convincing as character.

TUES.—The rationalist is a pilgrim of the spirit; his march is no holiday stroll.

WED.—The responsibility of the new faith rests upon all who hold it.

THURS.—Where the spirit of personal conviction is wanting the moral teacher never convinces or persuades.

FRI.—Aspiration assumes that knowledge, wisdom, truth, are real and attainable.

SAT.—All that nature asks is an opportunity to exhibit and demonstrate the inexhaustible fund of her bounty.

—*O. B. Frothingham.*

## Where Did It Go?

Where did yesterday's sunset go,
When it faded down the hills so slow,
And the gold grew dim, and the purple light
Like an army with banners passed from sight?
Will its flush go into the goldenrod,
Its thrill to the purple aster's nod,
Its crimson fleck the maple bough,
And the autumn glory begin from now?

Deeper than flower fields sank the glow
Of the silent pageant passing slow.

It flushed all night in many a dream,
It thrilled in the folding hush of prayer,
It glided into a poet's song,
It is setting still in a picture rare;
It changed by the miracle none can see
To the shifting light of a symphony;
And in resurrection of faith and hope
The glory died on the shining slope.

For it left its light on the hills and seas
That rim a thousand memories.

—*W. C. Gannett in "The Thought of God."*

## A Sandpiper's Nest.

Wandering about one lovely afternoon in May, through rocky gorges, by little swampy bits of ground, and on the top of windy headlands, I pressed through some budding bayberry bushes and came to the edge of a little beach, where, as I stood gazing, I was startled by a sound of terror and distress that went to my heart at once. In a moment a little sandpiper emerged from the bushes, dragging itself along in such a way that, had you seen it, you would have believed that every bone in its body had been broken. Such a dilapidated bird! Its wings drooped, and its legs hung as if almost lifeless. It uttered a shrill cry of pain and kept just out of reach of my hand, fluttering hither and thither as if sore wounded. Suddenly it flashed across me that this was only a sandpiper's way of concealing from me a nest; and I remembered reading about this little trick of hers in a book of Natural History. She wanted to make me follow her by pretending she could not fly, and so lead me away from her treasure. So I stood perfectly still, lest I should tread on the precious habitation, and quietly observed my deceitful friend. It was so comical that I laughed aloud.

"Pray do n't give yourself so much unnecessary trouble! I would n't hurt you or your nest for the world, you most absurd of birds!" As if she understood me, and could not brook being ridiculed, up she rose at once, strong and graceful, and flew off with a full, round, clear note, delicious to hear. Then I cautiously looked for the nest, and found it close to my feet, near the stem of a stunted bayberry bush. Mrs. Sandpiper had only drawn together a few bayberry leaves, brown and glossy, a little pale green lichen, and a twig or two, and that was a pretty enough house for her. Four eggs about as large as robins' were within, all laid evenly with the small ends together, as is the tidy fashion of the sandpiper family. No wonder I did not see them; for they were pale green like the lichen, with brown spots the color of the leaves and twigs, and they seemed a part of the ground, with all its neutral tints. I could not admire them enough, but, to relieve my little friend's anxiety, I came very soon away, and as I came I marveled much that so very small a head should contain such an amount of cunning.

—*Celia Thaxter.*

## A True Friend of the Birds.

Mr. John Youngjohn, of Somerville, Mass., has printed in neat pamphlet form a sermon by Rev. W. J. Day of that place on the slaughter of birds and unkind treatment of the dumb creation generally, which he is trying hard to give a wide circulation to agitate the matter. We are glad to give him this notice, and hope that all who love the birds will take hold and help on the good work. Mr. Youngjohn says:

DO YOU LOVE BIRDS?

Do you know they are being slaughtered so fast for millinery purposes than many of the choicest species are becoming extinct, and that they are not only being killed in an inhumane manner, but certain kinds are *skinned alive?* Do you want this stopped?

You can greatly aid towards this end by distributing among your friends and acquaintances a little pamphlet bearing on this subject by Rev. W. J. Day, entitled "Birds' Nests: A plea for Beast and Bird," which will be sent to any part of the United State at cost of printing and postage, fifteen cents per dozen. A million copies or more should be circulated. I have sent broadcast at my own expense three hundred copies. I would gladly send thousands more free had I the means. But for the love of the birds I will take the trouble to send them by the dozen or hundred at cost to any one who will help on the good cause. The response is already getting quite generous. Hundreds of copies have been circulated in this way. Who is willing to distribute a dozen copies? Will send them post-paid for fifteen cents per dozen. Money in small amounts can be sent in stamps or currency. Address JOHN YOUNGJOHN,
297 Congress Street, Boston, Mass.

## Freedom of Thought in Prayer.

A precocious small boy left at home by his mother, was taken in hand by his father, who proposed with real masculine tact to "make a man of him" during her absence.

After experimenting in various ways with but little result, he tried to stimulate originality and independence of form in prayer. The child recited the Lord's prayer and "Now I lay me," after which he sprang up, to be kissed and blessed. His father ignored such expectations, and said, "Now that your mother is away, my son, it is a good time to show your own independence of thought in prayer. If there is any benefit you desire, for yourself or others, *ask God for it.* He will hear you, and if it is best for you He will send it."

The child wrinkled his brow and bit his lip. Then slowly sinking to his knees, he cried out fervently:

"Send me down a horse, a bicycle, and *anything else you may have to spare, dear Lord.* Amen."

ELVIRA FLOYD FROEMCKE.

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**Editorial.**—All matter for the Editorial Department should be addressed to Jenkin Lloyd Jones, 3939 Langley Ave., Chicago, Ill.

Entered as Second Class Matter at the Chicago Post Office.

# The Liberal Field.

*"The World is my Country; To do good is my Religion."*

CHICAGO.—The Pastor of All Souls Church made double uses of his sermon last Sunday. It was on Part II. of Faust. It was an introduction to a season's study on the part of one of the classes, and it was also made the annual missionary sermon. Faust's redemption came when he turned to and lived for the community, worked for the well-being of the race. Two hundred and fifty dollars were promptly subscribed at the close of the sermon. During the week the three hundred dollars asked for the annual missionary fund will doubtless be raised. Dr. Thomas took up his collection for the Liberal Congress the Sunday before. Dr. Hirsch will ask for it next Sunday. The faith in ideals is not dead in the liberal churches of Chicago, and the purpose of sending forth their gospel is still a kindling one.

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A NOTABLE ANNIVERSARY. — On Wednesday, October 20th, a memorial celebration of the 100th anniversary of the birth of Samuel J. May will be held at the May Memorial Church, Syracuse, N. Y. Few men succeeded in the difficult task of combining the reformer and the saint as successfully as did Father May, abolitionist, teetotaler, Unitarian, but for all these the conservative world forgave him because he was so good and true and wise and "canny." The twinkle in his eye, the humor that seasoned his thought made him the man beloved by the community and the state. The following is the program of exercises:

*Afternoon Service.*

THREE O'CLOCK.

1. Anthem.
2. Opening Address.
   Rev. Samuel R. Calthrop.
3. "Woman's Suffrage"—Mr. May's attitude toward it.
   Miss Susan B. Anthony.
4. Hymn.—"Awake My Soul."
5. "Mr. May and the Black Man."
   Mr. Lewis H. Douglass.
6. "Our Public Schools"—Mr. May's interest in and connection with them.
   Mr. Joseph A. Allen.
7. "Presentation of Medallion."
   Rev. Ezekiel W. Mundy.
8. Hymn.—"A Charge to Keep, I Have," etc.

*Evening Service.*

EIGHT O'CLOCK.

1. Anthem.
2. "Personal Reminiscences of Mr. May."
   Rev. C. D. B. Mills.
3. "Life and Work of Samuel J. May."
   Rev. Joseph May.
4. Hymn.—"Rise My Soul."
5. "Mr. May's Connection with Anti-Slavery."
   Mr. Thomas Wentworth Higginson.
6. Hymn.—"While Thee I Seek," etc.

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## Proper Food

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The failure of ninety-nine men (and women) to do what they want, make money, earn a home or fortune, make a name for themselves, or attain whatever goal they aim at, is due to improper living.

Unnatural food and drink gradually undermine the stomach and the nervous system, and somewhere in the body the trouble shows, which drugs will not heal. It may be dyspepsia, constipation, heart trouble, kidney complaint, or lung trouble, or it may show in bad blood, tumors, piles, weak eyes, loss of hearing and head troubles; all these and many more are caused by stomach and nervous disorder, and they cannot exist when stomach and nerves work properly.

Let us seek by natural living to be well and happy. Abuses of the body cannot be helped by medicines, unless the abuses stop, and if that is done the person will get well quicker without drugs, in nine cases out of ten.

One of the greatest causes of disease of the present day is found in some things little suspected.

Coffee is one of these "polished villains."

People wonder day after day, "what in the world makes me feel so," knowing that the ill feeling slowly adds up, until a sure day of reckoning comes in the shape of a spell of sickness, expensive to pocket and always a considerable push down the hill in more ways than one. Yet they don't seem to find where the trouble lies until they quit coffee and tea and go onto a plain diet.

Thousands are learning these facts, and it was to help such as find it about impossible to get on without coffee, that careful experimenters worked nearly a twelvemonth to produce Postum Cereal, a beverage with the color, pungency and piquant flavor of coffee, but composed of the pure grains of the field (wheat, etc.). It can be used freely by adults and children, as it is simply the juices of the cereals and is a perfect food-drink, while in taste and appearance it is coffee.

It is scientifically prepared by the Postum Cereal Co., Lim., of Battle Creek, Mich., and is not as strong and acrid as very strong and low-grade coffee, but when boiled full fifteen minutes after boiling commences, it ranks in flavor and color with the fine mellow grades of the high-priced Mocha and Java, and creams to the clear golden brown so greatly liked by connoisseurs. A few days' use makes one very fond of the delicious nourishing cup of Postum, and the old ill-feelings of body gradually disappear. Why? it is asked. Your chemist will tell you that it is now clearly shown by analysis that the same poisonous alkaloids exist in coffee as in morphine, whiskey, tobacco and strychnine, and the daily dose directly attacks stomach, heart, liver and nerves. These facts make plain the reason for so many serious attacks on the body from a hitherto unsuspected quarter. It's the knife in the dark that kills, but science has thrown light on this subject, and one can now have the satisfaction at least of knowing what it is that hurts.

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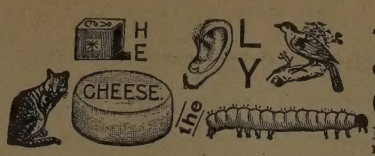


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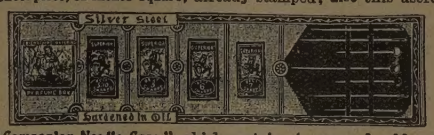

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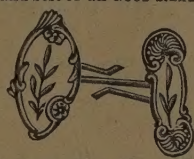

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3. GROWTH OF HUMAN KIND.
4. A CYCLE OF ETERNITY.
5. ORIGIN OF RELIGIONS.
6. THE MAGIC OF NATURE.
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